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SKETCHES OF THE REFORMATION, NO. VIII.

IN the two preceding Sketches I gave a concise view of the manner in which our first Reformers were accustomed to express themselves, when led to touch on those doctrines of Predestination and Election, which have of late been so violently agitated amongst us. My end in doing so, was not to induce your readers to embrace any particular set of opinions, on these mysterious and inscrutable subjects; but to abate, if possible, the unchristian violence of those antipathies, which, in the present day, are apt to be indulged against every individual, who, I will not say, is a Calvinist, but who is even unwilling to admit in argument, absurd and preposterous as that admission may be, that the framers of our articles actually intended to exclude from the pale of the Church persons whose sentiments are, in however moderate a degree, what may be termed Calvinistic. It was in the year 1562, that the articles were established in their present form as the standard of our faith. It was in 1565, only three years from that time, that our ecclesiastical rulers began to prepare that translation of the Scriptures, and those notes upon them, which are generally known by the name of the *Bishop's Bible**. These notes, therefore, some of which are inserted in your number for October, may be fairly regarded as explanatory of the sense in which the articles were understood, by those at least, who had been engaged in revising them. No candid controvertist will argue that, in these notes, our reformers may have expressed themselves, in a way that did not appear to them fully to harmonize with the spirit, and tenor, of those articles, which they had

so recently revised, so solemnly subscribed, and so authoritatively imposed on others. If this reasoning be at all conclusive, then, I apprehend that such writers as Dr. Kipling, Mr. Daubeny, the Anti-jacobin Reviewers, &c. &c. are reduced to this formidable dilemma:—they must either affirm, as they probably will, that the notes to the Bishop's Bible, quoted in my last Sketch, are not Calvinistic; in which case they will exculpate from the invidious imputation of Calvinism all those divines, whose expressions, respecting Predestination and Election, will be found not to have calvinistically transgressed the measure of these annotations; and then few, if any, will be left to labour under the guilt of such transgression:—or they must grant that the notes in question are Calvinistic; and this concession will at once vindicate even avowed Calvinists from those charges of heresy and schism, which, on the ground of their Calvinism, have been preferred against them.

But while I put in this plea for peace and charity, I think it due to myself, no less than to the interests of evangelical truth, to state, that I regard the points involved in the Calvinistic controversy as in themselves extremely unimportant, and as in no degree necessarily connected with the faith and the hope of the Gospel. Nor should I have said so much respecting them, but with the view of rescuing from unmerited obloquy, a body of men, who, even if they should be allowed in a few cases to attach an undue importance to some merely speculative opinions, yet will be found in THAT DAY to have been the "salt of the earth;"—the honoured instruments of maintaining the interests of truth and righteousness, in a profane and irreligious age.

* See for a succinct history of this Bible, the Christian Observer for October.

I now gladly turn to the consideration of doctrines which, in my estimation, are far more important and interesting; because they are not only clearly revealed in Scripture, but are intimately and inseparably connected with the rise and progress of religion in the soul. The doctrines to which I allude are those of the corruption of human nature, commonly called original sin; the method of a sinner's justification before God; the nature and effects of true Christian faith; and the work of the Holy Spirit in enlightening and purifying the heart. To the sentiments which were entertained, on these fundamental points of Christianity, by our first reformers, some material evidence has already been adduced in the course of these Sketches. I mean to employ the present paper in submitting to your readers such farther testimony to the same effect, as the marginal notes to the *Bishop's Bible* may furnish. This I shall proceed to do without farther preface.

I. ORIGINAL SIN.

Gen. i. 26. "Man is created like unto God in perfect nature, which by sin he afterwards corrupted."

Gen. viii. 21. "We are born the children of God's wrath."

Exod. xix. 10. "Being naturally unclean, we must be first sanctified, ere God's word can be rooted in us."

Eccles. i. 15. "Man is not able of his own power to reform what is amiss, and to rise up from sin, nor to know his imperfection and weakness to do any thing that is good without the grace of God."

Rom. i. 18. "In the sight of God all men are godless, sinners, and the children of wrath: and when they know any thing of God, yet they be naught, because they neither thank him nor serve him, and therefore plagues are poured upon them from heaven."

Ephes. ii. 3. *And were by nature the children of wrath**; "not by creation but by Adam's transgression, and so by birth."

* Wherever I have occasion in this paper, for the sake of clearness, to quote the text as well as the note, the former is uniformly and exclusively printed in the Italic character.

II. JUSTIFICATION.

Deuteron. vi. 25. "No man can perfectly fulfil the law: therefore we must have recourse to Christ by faith, in whom we are reputed just."

Rom. iii. Contents. "All are justified by grace through faith and not through works."

Rom. iii. 20. *By the deeds of the law there shall no flesh be justified in his sight.* "He includeth here the whole law, both the ceremonial and moral, whose work cannot justify, because they be imperfect in all men."

Rom. iii. 25. "Whereas we were sometime bond slaves to sin, God made his only son Christ Jesus a sacrifice for our sins, to reconcile us again, by faith, into God's favour."

Rom. iii. 30. "The Jews and the Gentiles are both justified by one means, which is by faith."

Rom. iv. Contents. "Justification is the free gift of God."

Rom. iv. 5. *To him that worketh not,* "that is, which meaneth not to obtain salvation through worthiness of his works," *but believeth on him that justifieth the ungodly,* ("God is said to justify the ungodly because he pardoneth his sin, and of a wicked man maketh him good,") *his faith is counted for righteousness.*

Rom. vi. Contents. "Newness of life followeth justification."

Rom. ix. 33. "Christ doth justify us by faith without works, which thing the Jews and justiciaries cannot believe; therefore they stumble at Christ and are offended with him."

Rom. x. 4. "Christ hath fulfilled the whole law, and therefore whosoever believeth in him is counted just before God, as well as if he had fulfilled the whole law himself."

Gal. ii. Contents. "The principal scope" (of this chapter) "is to prove that justification only cometh of the grace of God by faith in Jesus Christ, and not by the works of the law."

Gal. iii. Contents. The Apostle, "proveth by divers reasons that justification is by faith."

Gal. iii. 10. *For as many as are of the deeds of the law, i. e. "which think to be justified by them," are under the curse.*

III. TRUE FAITH AND ITS FRUITS.

Deuter. i. 30. "True holiness, and that which God approveth, is to re-

nounce our own strength and to repose ourselves wholly on him, walking constantly in the vocation to which he hath called us."

Rom. v. 1. "By peace, which is the fruit of faith, is meant the incredible and most constant joy of mind, our conscience being quiet, and established in God's grace."

Rom. x. 2. "No zeal, nor no good intent can be acceptable to God, but only that which is grounded upon faith, and the knowledge of God."

Rom. xii. 1. "Christians should exhibit their own lively bodies for a sacrifice to God in mortifying their carnal lusts, and framing themselves by faith to godliness and charity."

Rom. xiv. 23. *Whatsoever is not of faith is sin.* "This sentence both Augustine and Origin do take to be generally meant of all men's works whatsoever they be, which proceed not of a right conscience, and an undoubted faith grounded upon the Word of God."

Philip. ii. 12. "Our health [salvation] liangeth not on our works; and yet are they said to work out their health who do run in the race of justice [righteousness]: for although we be saved freely in Christ by faith, yet must we walk in the way of justice unto our health."

1 Tim. i. 5. "St. Paul sheweth that the end of God's law is love, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the Word of God."

James ii. Contents. "He forbideth to have any respect of persons, but to regard the poor as well as the rich, to be loving and merciful, and not to boast of faith where no deeds are; for it is but a dead faith, where good works follow not."

2 Pet. i. Contents. "Forasmuch as the power of God hath gotten them all things pertaining unto life, he exhorteth them to flee the corruption of worldly lusts, to make their calling sure with good works, and fruits of faith."

1 John ii. 3. *And hereby we are sure that we know him,* ("that is, by faith, and so obey him, for knowledge cannot be without obedience,") *if we keep his commandments.*

1 John iii. 14. "This love" (of the brethren) "is the special fruit of our faith, and a certain sign of our regeneration."

IV. WORK OF THE HOLY SPIRIT.

Levit. vi. 13. "Christ by his death and passion purifieth sinners and consumeth all sins, and by his Holy Spirit heateth and warmeth all the faithful."

Dan. iv. 29. "It is not in man to convert to God except his spirit move him."

Rom. vii. 4. "For Christ's sake the Holy Ghost is given to all believers, whereby the power of sin is in us daily weakened."

Rom. viii. 10. "Albeit we have a body which is dead to all goodness, by reason of sin which so strongly reigneth in us, yet when we are grafted in Christ, his spirit of life giveth us life, and justifieth us."

Rom. viii. 26, "The right form and affection of prayer cometh by the Holy Ghost, who maketh intercession for us; not that he prayeth and mourneth, but that he so stirreth our hearts that we lift them up to heaven earnestly and fervently, which is the true prayer."

1 Cor. iii. 1. "Being ingrafted in Christ by faith, we begin to move by his spirit."

2 Cor. i. Contents. "The immutable truth of the Gospel is grounded on Christ, and sealed in our hearts by the Holy Ghost."

1 John ii. 27. "Christ communicateth himself unto you, and teacheth you by the Holy Ghost and his ministers."

V. GOOD WORKS.

Gen. xxvi. 5. "Abraham's obedience caused not God's promise to be sure, but God's free mercy."

Deut. xxx. 15. "He sheweth that obedience to God's word bringeth life, and disobedience bringeth death."

Solomon's Song viii. 12. "Life everlasting is obtained by the grace of God and not by our merits."

Ezek. xxxiii. 31. "We ought to hear God's word with such zeal and affection, that we should not only delight therein to hear it preached; but also, in all points, obey it: else we abuse the word to our own condemnation."

1 Tim. iv. 16. "Thou shalt faithfully do thy duty, which is an assurance of thy salvation."

While the Bible lies open before me, I beg to make a few more extracts, which the intelligent reader will immediately perceive to have a

direct bearing on points, that have recently given rise to much vain and unprofitable contention.

Exod. xii. 7. "The Church is distinguished from the synagogue of the unfaithful, by the Word of God, and by the sacraments."

Eph. v. 26. "Baptism is a token that God hath consecrated the Church to himself, and made it holy by his word, that is, his promise of free justification in Christ."

Tit. iii. 5. "Baptism is a sign of our regeneration, which is wrought by the Holy Ghost *."

I leave these extracts to the judgment of the intelligent reader, who, while he will search them in vain for many of those dogmas, which make so conspicuous a figure in some modern treatises, such as the natural rectitude of the human heart; the concurrence of good works with faith in the office of justifying; the identity of baptism and justification, &c. &c.; will not fail to perceive, that whatever charges of impiety and blasphemy, of licentiousness, enthusiasm, or error, may fairly be preferred against the doctrines of the innate depravity of man; justification by faith; the inseparable connection between justifying faith and holy obedience; the necessity of the renewing and sanctifying grace of the Holy Spirit,—of spiritual as well as baptismal regeneration,—of a vital union to Christ, as well as of admission into his visible Church; will attach to the annotators on the Bishop's Bible, with at least as much force as to any writers or preachers of the present day.

Q.

* I have lately heard it maintained, even by persons of some consideration as religious characters, that the Scriptures sanction, in certain cases of extreme necessity, as they are termed, prevarication and deceit; and this opinion they fortify by scriptural examples, and among the rest by those of Joseph and the Egyptian midwives. An extract or two will shew us what our first reformers would have thought of such specious sophistry.

Gen. xlii. 7. Joseph made himself strange unto them. "This dissimulation we must not take for an example."

Exod. i. 20. And God dealt well therefore with the midwives. "He rewarded their constancy and not their lying."

To the Editor of the Christian Observer.

BEFORE this paper can reach the eye of your readers, one year will have closed upon us, and another will have begun its round. No season, as it appears to me, can be more proper than this, not only for taking a review of the outward events of the past year, but for ascertaining the state of our souls before God. It is our duty, indeed, to pay a daily attention to our hearts; as the seaman, when carrying his ship from one part of the world to another, makes a daily observation of his course. But like him we should, at stated periods, review the whole of our course, that we may be able to judge more exactly of our Christian progress—whether, in the first place, we are treading in that narrow path which *leadeth unto life*; and in the next, whether we advance in it as rapidly as we ought. Indeed, if it should be found, on examination, that we have not *grown in grace*, that we have experienced no improvement in our religious state during the last year, we shall have some ground for suspecting that we have no religion at all. The state of a Christian is a state of warfare, in which he ought to be continually employed in contending, under the captain of his salvation, against the world, the flesh, and the devil. If we have gained no fresh conquests over these enemies, it is a melancholy proof that we have not been doing our duty. If our faith, our hope, and our love to Christ, have not increased, it is a proof that these graces have been but feebly exercised, and that we have been lukewarm in our Saviour's service. But that I may not waste too much of your valuable room in reflections of a general nature, permit me to suggest some questions, which each person, who reads this paper, will do well, as he proceeds, to put to his own heart, with solemnity, as in the sight of the all-seeing God.

SUBJECTS OF SELF-EXAMINATION.

Have I, during the year that is past, regarded the favour and everlasting enjoyment of God as the great end of all my schemes, and have I laboured to maintain a constant reference to him in all the actions of my life?

Have I, in pursuing that end, placed my whole reliance on Jesus Christ;

regarding his obedience, sacrifice, mediation, and intercession, as the only ground on which I could hope to obtain the pardon of my sin, peace with God, the sanctifying influence of the Holy Spirit, or any other spiritual blessing?

Have I kept continually in mind the indispensable obligation I am under to walk in the steps of Christ, and to be holy as he is holy, if I would enter into heaven; and have I been constantly and earnestly engaged in prayer to God for his Holy Spirit, in the firm belief that by him alone can I be enabled to fulfil that obligation?

Have I been employed in cultivating an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it?

Has it been my study to appear well, not so much in the sight of men as in that of God? And to that end have I been particularly on my guard against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I perceived these to be my only motives, and endeavouring by prayer to overcome them when I perceived them to mix with such as were more pure?

Have I been in the habit of considering love to God, and zeal for his glory, as my highest duties? Has it been my daily labour to improve in these divine affections? And have I judged of my progress in them, not by transient fervours of the mind, but by my habitual temper, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all the dispensations of the Almighty, and by the love, the humility, and the meekness, which I have been enabled to exercise to all around me?

Can I say of myself that I have lived a life of dependance on Christ, and of faith in his word; and that I have made that word the exclusive measure of my belief and practice?

Has it been my particular study to restrain all wanderings of the mind in the public and private exercises of divine worship, and to guard also against the evils of vanity and formality in worshipping God?

Have I banished as much as possible vain and worldly conversation from my lips, and vain and worldly thoughts from my mind, on the Lord's

Day, and have I taken delight in its appropriate duties?

Have I been careful so to arrange my business, and my domestic concerns, that neither I myself, nor any of my family, nor any one employed by me, may experience any unnecessary hindrance to a regular attendance on the public worship of God, or be deprived of the time which is requisite for duly hallowing the sabbath?

Have I been particularly studious to guard against the intrusion of impure thoughts; turning away mine eyes from whatever might excite them, shutting my ears against polluting conversation, and restraining my tongue from every licentious word?

Have I been vigilant in repressing equally every rising of covetous desire, and every tendency to improper expence or the careless profusion of any of the gifts of God?

Have I regarded myself in the light merely of a steward of the bounties of Providence; and have I sought out proper objects with whom to share them? Remembering that to God I must account for the employment of all his gifts, let me now enquire whether in the last year my heart has devised, and my hand has executed, liberal things? What proportion of my gains have I given to God? Is it a sufficient proportion? Might it not have been enlarged by the abridgment of vain and superfluous expences?

Have the temporal, but especially the spiritual, miseries of my fellow-creatures excited any serious concern in my mind, or led me to join in plans for their relief?

Have I been careful to improve my time, that invaluable talent; redeeming it from unnecessary sleep, and from frivolous conversation and pursuits; resisting every temptation to procrastination and sloth; applying myself with activity to the business of the present day or hour; and always exercising a self-denying attention to what is my proper work?

Have I kept truth inviolate in the smallest, as well as in the greatest, matters; even in cases where my worldly interest, or my worldly credit, might seem to be at stake?

Have I conducted my worldly affairs with strict uprightness and fidelity, as in the sight of God; not con-

cealing from others that which they ought to know, or taking advantage in any degree of their ignorance or dependence?

Have I been careful to look up to God for his blessing on all my undertakings, avoiding every pursuit, whether of pleasure or business, in which I could not freely implore him to prosper my way?

Have I cultivated a teachable spirit? Have I been open to conviction, and been ready to receive reproof meekly and thankfully?

When engaged in dispute, have I been apt to indulge any superciliousness in look or manner, any sourness of mind, any impatience of contradiction; or have I been in the habit of listening, with patience and kindness, to the arguments and reasonings of others, however absurd and impertinent they may have appeared to be?

In my domestic relations especially, have I borne contradiction, or dissent, with kindness and good humour; or have I been apt to shew impatience on any symptom of a difference in opinion?

Have I cherished a temper of benignity towards all around me; carefully attending to the duty of Christian courtesy, to the outward expression of love and kindness; and avoiding every thing, whether peevishness and ill humour, or coldness and neglect, which might unnecessarily wound the feelings of others?

Have I watched against all hastiness of spirit towards inferiors, and especially towards those who depend on me, or need my help; and have I been ready to listen cheerfully to their representations, and to shew them all the kindness in my power, consistently with my other duties?

Have I allowed the ill conduct of others to lessen my kindness and good will to them, or to irritate me to return evil for evil?

In reproofing servants, have I been careful to avoid harshness? and has my general conduct towards them proved, that I am really anxious to promote their everlasting interests?

Have I been apt to indulge passion or peevishness towards my children? Have I watched over them as one who must give an account of them to God; being prevented neither by false tenderness, nor indolence, from duly correcting their faults?

Have I exerted myself, as much as I might have done, in leading my children, my servants, and all over whom I have any influence, to God?

Have I been sufficiently on my guard against all excess in eating or drinking, or in any other kind of bodily indulgence?

Have I been punctual in devoting a part of every day to those great concerns which lie between God and my soul?

Have I been in the daily habit of reading the Word of God with meditation and prayer?

How has the duty of secret prayer been performed?

Have I every day made those graces of the christian temper, in which I know myself to be defective, the subject of special and earnest supplication at the throne of grace?

Have I been accustomed to retrace the innumerable instances of God's providential goodness to me, and to adore him on account of them?

Has my mind been properly affected with the blessings of redemption, and in the contemplation of them have I been willing to devote myself entirely to the service of my Redeemer?

Have I been in the daily practice of calling to mind my innumerable offences against God, and improving the recollection of them as an incitement to greater watchfulness, circumspection, and self-denial?

Have I daily engaged in the work of self-examination, and has that duty been faithfully and diligently performed?

Have I anxiously studied to reform what I have found to be amiss; and has the discovery of my failures led me more deeply to repent of sin, more highly to value the love of my crucified Redeemer, more implicitly to rely on his atoning merits for pardon and acceptance, and on the grace of the Holy Spirit, for victory over sin, and advancement in holiness?

Have I, on the whole, been advancing in my spiritual course during the last year?

Many of your readers will recognize in these questions the resolutions of Q. F., contained in your Volume for 1802, p. 156. Indeed I hope that Q. F. will pardon the liberty I have taken with them; but it appeared to me that I could do nothing which was better adapted to the end I had

in view, than to throw into the form of questions the pious resolutions of your correspondent. I trust their utility will not be diminished by their being presented to your readers in this new form, a form undoubtedly in which Q. F. intended they should be applied to the conscience of each individual; but which, to my knowledge, was scarcely thought of by many who not only read but professed to admire them. Let me intreat them not to turn aside the inquiry a second time; but to enter upon it with a cordial desire to become acquainted with their real state. And may the Holy Spirit lead them to such an intimate knowledge of their own hearts and of the demands of God's holy law, as shall endear to them the love of Christ, and lead them earnestly to apply to him for pardoning and sanctifying grace. Your's,

P. W.

To the Editor of the Christian Observer.

IN my former paper, I troubled you with a description of several kinds of false and defective morality. I now advance to the definition of that morality which is truly scriptural; and, in doing this, I am not afraid of too much exalting my subject. Morality, it must be admitted, is not a scriptural expression. It is nevertheless a word which may properly be resorted to, in order to denote general holiness, or the practical part of true religion; and it also may imply the whole moral demands of that law of God, which requires a sinless obedience. It has happened indeed that the word *moral*, and also the terms *law* and *lawful* or *legal*, have gone almost out of use in some quarters, except when they are employed in an unfavourable sense. We know, however, from supreme authority, that it is only "when the wicked man turneth from the error of his ways, and *doeth* that which is *lawful* and right," that "he shall save his soul alive." An eminent writer of our own Church, who was a strenuous assertor of the doctrine of justification by faith, and who has also well deserved that title of "the judicious," which he has obtained, has treated largely of *law* in general, and he labours to recommend and exalt it, not to disparage and degrade it. "Of law," says this great

author, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." (Hooker's Eccles. Pol.)

Obedience to some moral law is so clearly conducive to the peace and happiness of the world, that respect seems due to those philosophers and moralists who have laboured, even with imperfect success, to lay down the rules of duty. They have pursued a good object, although they may have in a great measure failed in attaining it. Still higher praise belongs to the few distinguished legislators, who have been able to reduce savage man into subjection to the laws of civil society; who have known how to melt into one common will, the separate and independent wills of multitudes of human beings; and have endeavoured to convert into national honour, and wisdom, and strength, the pride, the craft, and the violence, of insulated individuals.

Moses was a lawgiver. Some unbelievers have acknowledged him in this character, and have pronounced him therefore one of the greatest of mankind. Let us not forget that he was a person of extraordinary meekness, and that his qualification for ruling over others consisted much in the power of governing himself.

God himself, indeed, was the lawgiver of the Jews; Moses being his vicegerent. How are our ideas of law elevated, by thus contemplating the great Jehovah in the character of a legislator, promulgating laws which were at once moral, political, and ceremonial, for the government of that favoured people. "He gave them his statutes and his judgments, which if a man do, he shall live in them."

Christ is often celebrated in holy writ as a king or lawgiver. He is that "king" whom "God hath set upon his holy hill of Sion," and under his administration the same divine law, which had been delivered to the Jews in tables of Stone, was to be written in the fleshy tables of the heart.

The *moral* part of this law of God is commonly considered as comprised in the ten commandments, and these ten have been divided into two by Jesus Christ. "On these *two* commandments," said he, meaning the commandment to love God which is the sum of the first table, and the commandment to love our neighbour which is the sum of the second, "hang all the law and the prophets." (Matt. xxii. 36.)

The Apostles, in exact conformity with their master, frequently taught that love to God, and love to man, constitute the sum of true morality or holiness; since there is no commandment which love will not dispose us to fulfil. "Therefore love is the fulfilling of the law." (Rom. xiii. 9. &c.) "Now the end of the commandment is charity (or love) out of a pure heart, and of a good conscience, and of faith unfeigned."

How superior to every scheme of the philosophers is that system of the Scriptures, which has thus laid down the principle of love as the root of all morality. "Love is of God,"—"God is love, whoso dwelleth in love dwelleth in God, and God in him."—"By this shall all men know that ye are my disciples, if ye have love one to another."—"Charity" or love is exalted in the New Testament above all gifts, and even above all other graces. "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

But it may be said, since love in the heart is the true principle of evangelical obedience, may not a warm feeling of love stand in the place of an exact attention to the law as a rule of life? Did not Christ, indeed, come to abrogate the law of Moses; and is not every believer in Christ freed from it?

Jesus Christ, when he was on earth, perceiving that an opinion not very unlike to this had gone forth, expressed himself in the following manner on the subject. "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil." As if he had said, you imagine that whatsoever Moses and the prophets have taught, is represented by me as having no longer any

force or obligation: and that the commandments of Moses, the law-giver, are repealed because I, the Messiah, am come. Far from it. "I come not to destroy the law and the prophets," but for the very contrary purpose, "to fulfil them;" to fulfil all that has been prefigured in types, or declared in prophecy, concerning me; as well as to pay a complete obedience to all the commandments. And since thus to do the utmost honour to the divine law is the very purpose of my coming, I further declare to you that the respect to this law, which my followers shall manifest, both in word and deed, shall constitute the test of their discipleship; insomuch, that according to the precise measure of their obedience, shall their rank be estimated in that kingdom which I am about to establish: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He shall take the lowest place in my Church. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

When we assume, that the principle of love in our hearts may supersede a careful attention either to the dictates of the law, or to the moral precepts of the Gospel, we are certainly deceived. True love will manifest itself by the performance of those acts, which he whom we love has prescribed to us. It will make us anxious to know all the particulars of his will, and dispose us to meditate upon his precepts. "This is the love of God that we keep his commandments." The commandments of God, indeed, rise high in their demands; but our approbation of them, even in their utmost extent, will be one test of the reality of our affection. It has been affirmed of some of the more ordinary duties of morality, that they are too low for some generous and ardent spirits. Justice, for example, has on this ground been degraded, and generosity pronounced superior to it. Now the precepts of the Bible are sufficiently exalted to engage the noblest feelings of the soul. The Scriptures demand of us not justice only, according to men's ordinary conception of that virtue, but generosity in its most extensive and lofty sense. They require, that actuated

by love to our Creator and Redeemer, we should err, according to the world's estimate of things, on the side of a too free and liberal service; that we should carry every virtue to a height which ordinary men will deem excessive and romantic; that we should exercise a degree of patience, forbearance, and forgiveness, which will by no means be approved of by the world; and that we should practise what many will not fail to deem a much too forward and enlarged benevolence. They suggest that we should be more ready to confer favours, than importunate men are to apply for them; more prompt to forgive injuries, than violent men are to inflict them; more willing to bestow our property than unjust men are to spoil us of it;—That if any man compel us to go with him a mile, we should go with him twain. That if any one smite us on the right cheek, we should turn to him the other also, and if any one take away our coat, he should have our cloak also. Mat. v. 39—41.

Scriptural morality, it has already been intimated, carries every virtue to a much higher point, than the morality of the world. As in the days of Christ, it was necessary to the character of a true disciple, that his righteousness should exceed that of the Scribes and Pharisees, (the men at that time in the highest repute for goodness); so now it is requisite, that the virtue of every real Christian should transcend that of the most moral of the unbelievers. Are some of these, fair and honest in their dealings? The Christian, as was just remarked, must be more than honest, he must be beneficent. Are some of them beneficent? He must be very large in his beneficence. Do some of them give freely out of their abundance? The Christian must impart freely, though he should have a scanty income. He must even "work with his hands the thing which is good, that he may have to give to him that needeth?" Do men of the world shew gratitude to their benefactors? Do they love their friends and do good to them? "But I say unto you," says Christ, "love your enemies. Do good to them that hate you, and pray for them that despitefully use you and persecute you." Are unbelievers occasionally candid? The Christian must be not candid only, but forgiving also. He must freely pardon the offences against

himself which he plainly sees, knowing that "if he forgives not men their trespasses, neither will his heavenly father forgive him." Are there unbelievers who keep their bodies under some degree of subjection, and whose conversation is usually decorous? The Christian not only "lets no corrupt communication proceed out of his mouth," but he also "speaks that which is good to the use of edifying, that it may minister grace to the hearers." Do some unbelievers support adversity with fortitude? The Christian bears it, not with fortitude only, but with pious resignation. He views in it the hand of his heavenly father. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He can even rejoice in tribulation. "My brethren, count it all joy when ye fall into divers temptations. "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Are there many infidels, sceptics, and worldly men, who would on no account take a false oath? Do some of them refrain from the generally prevailing sin of common and profane swearing? The Christian has such reverence for God, that he will neither lightly mention his holy name, nor trifle with any sacred subject. "But I say unto you swear not at all; neither by heaven for it is God's throne, nor by the earth, for it is his footstool. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." Are many irreligious men unwilling to violate the laws of the land? Are they true and faithful to their king and country? The Christian is subject to the magistrate, not only for wrath, but also for conscience sake. "He renders to Cæsar the things that are Cæsar's, as religiously as to God the things that are God's." He is public spirited in the most extensive sense. He has been taught, that on all occasions, we are "to look not every one on his own things, but every one also on the things of others:" and how can he deny to his country, when it needs his services, that generous aid which it has been his habit to bestow on the meanest individual? His loyalty therefore needs not to be

prompted by the hope of title, pension, or place, or even by the humbler ambition of being admitted to an occasional familiarity with the great. He is satisfied with his own modest station: he "minds not high things, but condescends to men of low estate." In short, his plan of life is to give, rather than to receive; to be useful to others, but to want little for himself: to bear injuries, but never to inflict them; to do good and lend, hoping for nothing again; to do well, and when he suffers for it, to take such sufferings patiently, knowing that hereunto he is called. Such is Christian morality. It surpasses that of the most virtuous of the unbelievers. This is one of its principal characteristics: it "*exceeds the righteousness of the Scribes and Pharisees.*"

But I proceed to a few other material circumstances in which it differs from the morality of the world.

Scriptural morality regards the heart, and not merely the outward conduct. The New Testament teaches, that the mind which indulges hatred, as well as the hand which is full of blood, brings a man in guilty of murder: that "whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart:" and the very law of Moses has inculcated the same strictness, by saying, "Thou shalt not covet." The morality of lawgivers regards only the overt act; and that of philosophers is chiefly occupied in regulating the manners: but the scriptures apply themselves to the motive. They represent that morality of the Pharisee, which results from the love of reputation, as altogether corrupted by the principle from which it springs, and as no better than hypocrisy in the eye of God.

Scriptural morality has reference both to God and man. The Scriptures teach, neither a devotion which is unconnected with philanthropy, nor a philanthropy which is independent of devotion. Men have often separated these two principles. Some have laid claim to the love of God, and professed to be his true and acceptable worshippers, in whom the love of man has been by no means manifest. Their worship, however devout or orthodox it may appear, has not induced them to lay aside "all bitterness and malice:" nor has their love of God taught them to abound in

alms to their fellow creatures. The Scriptures give no countenance to this error. Highly as they extol both the worship, and the love of God, they require that the love of man shall not be forgotten. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "For if any one see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Others have made profession of a philanthropy which is unconnected with the devout affections. But the New Testament, by means of that great example which it exhibits, of the doctrines which it inculcates, and of the precepts which it delivers, instructs us uniformly to deduce the love of man from the love of our Creator and Redeemer. For our example, it exhibits Christ as a perfect pattern, both of piety to God, and of the most active and enlarged benevolence. In respect to *Doctrine*, it represents God as "so loving the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And it then adds in the way of *precept*, "Beloved, if God so loved us we ought also to love one another."

Scriptural morality is also "without partiality." It was observed, in a former paper, that most men are partial in their morality. They are inclined to just so much virtue as is common in their age, is creditable in their circle, or is thought ornamental in their particular profession.

"A lawyer's dealings should be just and fair:

Honesty shines with great advantage there.

Fasting and prayer sit well upon a priest:

A decent caution and reserve at least.

A soldier's best is courage in the field."

COWPER.

The morality of man is various, local, mutable. It changes with the parallel of latitude. It is of one kind in England, of another in Africa, or in the West Indies. It is one thing in Europe, another in Tartary or in Egypt. It alters with the other fashions of the century. It was of one kind in ancient, it is of another in modern Rome. It depends on climate, on forms of government,

on a thousand accidental circumstances. It sometimes varies even when you have climbed a mountain, or have passed to the other side of a river. In one place the prevailing morality has been modified by the peculiar temperament of some leader of a sect; in another by the policy of some ancient founder of the community. Here it has received an influence from municipal laws, enacted on the spur of some peculiar occasion; there from institutions imposed by the sword of a successful invader. In most regions we trace a part of its character to the diffusion of moral and philosophical writings, and even to metaphysical disquisitions: and, in some countries, a still greater part to the influence of wealth and luxury, and to that prosperity which had been produced by the stricter manners of a more early period. Human morality has therefore almost endless varieties. It forbids that which should be allowed, as well as allows that which should be forbidden, and abounds with absurdity and contradiction. The morality of the Mahometan permits him to persecute, but not to drink wine: that of the Hindoo, to drink wine without scruple, but not to taste meat. The Jews imagined that it was their duty to *hate* those Gentiles from whom they were required to *separate*. The Romans assumed the right of subjugating all other nations. The Carthaginian thought that he might lie; the Spartan that he might steal. The ancient sages differed from each other, and there was no prince of the philosophers by whom these disagreements could be adjusted.

But the law of God is consistent and clear, and it speaks with a paramount authority to all. It is made for all ages and countries and climates, for all sexes and conditions; and it has no exceptions or abatements. Like him from whom it proceeds, it is "without variableness, or shadow of turning." Its universal language is, "Thou shalt have no other God but me." "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not covet." "Cursed," says the Old Testament, "is every one that continueth not in all things, written in the books of the law, to do them." And the New Testament teaches in like manner, that, "whosoever shall keep

the whole law, and yet offend in one point, he is guilty of all;" because "he that said, Do not commit adultery, said also, Do not kill." The ceremonial law of the Jews indeed, as well as their civil polity, were intended to have only a temporary existence; but the moral part of the law of God is of universal and eternal obligation. The Jews indulged a conceit that the mere *knowledge* of this law entitled them to the divine blessing. "They who *know not* the law" they said "are cursed;" forgetting that "not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." St. Paul, in order to remove this prejudice, assures them, that God "will render to every man *according to his deeds*; indignation and wrath, tribulation and anguish, upon every soul of man that *doeth evil*, of the Jew first, and also of the Gentile: but, glory, honour, and peace to every man that *worketh good*, to the Jew first, and also to the Gentile: for there is no respect of persons with God." As therefore there was not one rule of morality, and one mode of final judgment, appointed for the privileged Jew, and another for the unprivileged Gentile; so neither is there now one plan of procedure ordained for the believer, and another for the unbeliever. Christ is appointed to be the judge alike of all. Before him shall be gathered all nations: and the reasonableness of the divine administration will be manifested, on the last day, by the *good deeds* which shall be shewn to have been performed, by those who shall be called to inherit the kingdom; and by the *works of iniquity* which shall be proved against as many as shall be cast out. "Behold," says Christ, "I come quickly, and my reward is with me, to give to every man according as his work shall be."

It deserves also to be remarked, that *scriptural morality is accompanied and characterized by humility*. Vanity, pride, ambition, constitute the chief support of worldly morality: but it is the object of the scripture to remove, not only the spurious virtue which is thus produced, but the foundations on which it stands; and to erect a better superstructure, on a very different, and a much surer basis. In the Old Testament, the terms *proud* and *wicked* are frequently used as nearly synonymous; and the sum-

mary of the duties required of man is said to be, "to do justly, to love mercy, and to walk *humbly* with his God." How admirably calculated to produce self abasement, is that question in the New Testament, "What hast thou that thou hast not received?" And how emphatical is that saying, with which our Saviour opens his Sermon on the Mount, "blessed are the *poor in spirit*, for theirs is the kingdom of heaven." When there was a dispute among the Apostles, "which of them should be the greatest,"—"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

I would add, that *scriptural morality is inseparably connected with Faith in the Doctrines of the Gospel*; by which I mean, as well those truths that are acknowledged by all who denominate themselves Christians, as those which in modern times have acquired the appellation of *evangelical*.

First then *scriptural morality is connected with the doctrine of a life to come, and of a future judgment*. The morality of those who proceed on worldly motives, necessarily rests on the principle, that virtue is in this life its own reward. Occasionally, however, the sacrifice required by virtue is manifestly so great, and the recompence offered is so small, that the imperfection of the worldly system stands confessed, and religion is then, perhaps, resorted to, not indeed as a general foundation for all virtue, but as a resource in these excepted cases. Thus, for example, Dr. A. Smith, after representing the approbation of others, and of ourselves, as commonly affording a sufficient motive to good works, puts the case of an innocent man, who is brought to the scaffold by the false imputation of a crime. "Such a man," he says, "is tormented, even by his own indignation at the injustice which has been done to him. He is struck with horror at the thoughts of the infamy which the punishment may shed upon his memory, and foresees, with the most exquisite anguish, that he is hereafter to be remembered, by his dearest friends and relatives, not with regret and affec-

tion, but with shame, and even with horror. Such fatal accidents," continues Dr. Smith, "for the tranquillity of mankind, happen very rarely in any country, but they happen sometimes in all countries."—"To persons," he adds, "in such unfortunate circumstances, that humble philosophy, which confines its views to this life, can afford, perhaps, but little consolation. Religion can alone administer to them any effectual comfort. She alone can tell them, that it is of little importance what *man* may think of their conduct, while the all-seeing Judge of the world approves of it. She alone can present to them the view of another world; a world of more candour, humanity, and justice, than the present; where their innocence, in due time, is to be declared, and their virtue to be finally rewarded."

I apprehend that the occasions, on which vice and virtue fail to receive their just recompence in this world, are much more frequent than either philosophers or worldly men are accustomed to imagine; and that the religious principle, of which some of them condescend to avail themselves, on particular emergencies, is necessary to perfect all the actions of man, and is never inconvenient or superfluous.

But it is not merely as the general foundation of a system of morals, that the Scriptures teach the doctrine of a life to come, and of a future judgment: they also call each individual to the lively and habitual exercise of faith in these awful truths: for it is a fact which the course of our experience very fully confirms, that a man may admit, and even affirm, these and all the other doctrines of the Gospel, and may pay some general respect to them in the formation of his moral system; and yet may, for the most part, practically disregard them. He may neglect them in the course of his intercourse with the world: he may dismiss them from his thought, at the moment when temptation occurs: or he may habitually deny the practical consequences to which they necessarily lead. He may do this, and yet may claim his place among the orthodox. The Scriptures provide against errors of this kind, by speaking of true faith, as "the *substance* of things hoped for," as giving subsistence, and

reality to the distant objects of expectation; "as the *evidence* of things not seen," as that evidence, or manifestation of them to the mind, which renders them influential, like the things which strike our senses. They further provide against this error, by continually representing a true faith as *faith in exercise*. "By faith, Noah being warned of God, *prepared an ark* to the saving of his house."—"By faith, Abram" "went out not knowing whither he went."—"By faith, Moses" chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for *he had respect unto the recompence of reward*." By faith men are said to have borne the "*trial of cruel mockings and scourgings*," and to have "*wrought righteousness*." We read in the New Testament of "*walking by faith*," of "*living by faith*," and of being enabled to "*stand by faith*:" expressions which all imply that faith is operative, and that Christian morality is the natural and necessary fruit of this principle.

I observed that morality is also most intimately and inseparably connected with faith in those doctrines which are termed evangelical. Is this position questioned? I will endeavour to exemplify the remark by shewing the natural connexion between the evangelical doctrine of *justification by faith*, and the moral virtue of *humility*, a virtue which I select on account of its constituting so principal a part of Christian morality. How then, I would ask, is this virtue of humility to be acquired? Merely by being exhorted to acquire it? Exhortations often fail; and they fail, chiefly through the want of a due preparation of the mind for their reception. Let a man then first be grounded in those great truths which characterize the Gospel. Let him learn the nature and extent of the law of God. Let him be taught that "sin is the transgression of that law," and that he is himself a grievous sinner. Let it be clearly proved to him, that, for all his violations of the law, he is utterly without excuse, and justly liable to punishment. Is there not something humiliating in this lesson? Is not the belief that he is exposed to condemnation calculated to prepare his heart meekly to receive sub-

sequent exhortations to humility? Let him further be instructed "that Christ hath redeemed us from the curse of the law, being made a curse for us;"—"that God hath set forth Christ to be a propitiation through faith in his blood,"—"that he might be just and the justifier of him who believeth in Jesus." Is not this lesson also calculated to affect the heart, and by inclining it to gratitude to dispose it also to humility? Is it not obvious then, that the doctrine of justification by faith has that power of beating down the natural pride of man which the Apostle ascribes to it. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

The invariable tendency of the doctrines of the Gospel to call forth those religious feelings and dispositions which the Scriptures enjoin; and the no less constant tendency of these feelings and dispositions to produce the actions required in Scripture, might be shewn in a great variety of ways: but I am unwilling to extend a paper which, perhaps, is already too long. Suffice it briefly to say, that they are no friends to scriptural morality, who separate it from doctrinal truth. The Church of England, both by her Articles, her Homilies, and her Liturgy, has remarkably guarded against this error. Some, nevertheless, who claim to be great authorities in the Church, seem not to understand her on this important point. In perfect unison with our Church, I venture to affirm, that neither Christian faith without Christian morality, nor Christian morality without Christian faith, ever can subsist. They are not the true parents who are willing to divide the child.

Lastly, I must remark, that *Christian Morality is ever represented in the Scripture as the fruit of the Spirit*. "Now the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—"Do not err, my beloved brethren, every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights." Human morality may be obtained by human strength; but that morality which I have endeavoured to describe springs from a higher source. We need not indeed be surprised,

that a virtue which perfects us, after the manner in which "our heavenly father is perfect," should be itself an emanation of the divine Spirit. Worldly virtue is often joined with high ideas of our own dignity, and unassisted powers. It naturally associates itself with self-sufficiency, and pride; christian virtue, with humility and prayer. The one dwells with complacency on present attainments. The other aspires after increasing holiness, by the help of him "who worketh all in all."

S. P.

To the Editor of the Christian Observer.

IN a paper of mine, which you published in your number for September, I have expressed my opinion on an important point, in a way liable to be misunderstood. I have cautioned clergymen, while they imitate Christ's manner in his discourses, as the best model which they can follow in their addresses from the pulpit, against confining themselves to the matter of those discourses, since our Saviour abstained, on account of the weakness and prejudices of his disciples, from giving them full instructions on some points, but referred them to the Comforter who was to lead them into all truth. Now, Sir, your readers might be led to suppose, that I consider some of the leading doctrines of the Gospel as not revealed to man by Christ himself while on earth, and therefore not to be met with in the histories of his life, but only in the Epistles of his Apostles after they were enlightened by the Holy Ghost. This is not my opinion: and I should be much concerned to countenance a sentiment of this kind, as it falls in so much with the prejudices of those who are disposed to undervalue the Gospels, and confine their view almost exclusively to the Epistles. In fact, all the leading doctrines of Christianity appear in our Saviour's discourses. There, however, they are not all delivered with such plainness, nor so fully developed and illustrated, nor guarded against abuse with such care, as they were afterwards in the writings of the Apostles. Consequently, although those discourses afford a substantial foundation for all the doctrinal truths which a clergyman is to press on his people; yet in

explaining, guarding, illustrating, and enforcing those truths; in short, in the detail of the doctrinal parts of his sermon, he will derive the most important helps from a careful attention to the matter which he will find in the Epistles.

B. T.

To the Editor of the Christian Observer.

SINCE my last communication to you on the state of Religion in the Navy, published in your useful Miscellany for June last, some farther ideas have occurred to me on the same subject. The Chaplains of ships are appointed by the Admiralty, and are under the controul of no Bishop. But might it not be the means of greatly benefiting the Navy, if the Chaplains were placed under episcopal jurisdiction? If the Bishop of London, for instance, was to superintend the ships stationed in the river Thames and at Chatham; the Bishop of Rochester, those in the Downs; the Bishop of Chichester, on the coast of Sussex; the Bishop of Winchester, at Portsmouth; the Bishop of Exeter, at Plymouth, &c. might not the effect be, that religion would be more attended to than at present? An occasional charge from the Bishop to the Chaplains, by means of a circular letter, as it could not be personally delivered, might greatly encourage them in the performance of their arduous and awful duty; and a communication from the Chaplains to their Bishop, with an account of the state of the crews, &c. would, I conceive, also tend to do good. On this plan, however, I would express myself with great deference to your judgment; and I should be happy if you or one of your correspondents would give an opinion upon it, together with the reasons on which that opinion is founded.

It is the usual custom on shore, for the Minister at stated times to catechise the youths of his parish. Ought not the Chaplains in the Navy, to consider the ship in which they serve, as their parish, in which they are bound regularly to perform the duty of catechising? By this I beg not to be understood as if none of the Chaplains of the Navy ever instruct or catechise the youths on board ship. I only mean to say that there are very many, who from various reasons do it not. The answer of one

of the oldest Chaplains in the service to a question which I put to him on that head, I will transcribe. "It was my practice," he observed, "during a part of last war, to examine the boys in their catechism, and to have them instructed to read and write, but by the insolence of some of them, I was discouraged from continuing it, and I have not yet adopted it in the present war." This is an obstacle, however, which the Captain of a Man of War could have no difficulty in overcoming. When the numerous class of vessels who have no Chaplain, nor Schoolmaster, and the number of boys in each who are training up for the service, are considered, it is most melancholy to reflect, that no means whatever are employed to give them any proper idea, either of their present state, or of that which is to come; or any knowledge of the Gospel of Christ. In the larger class of ships indeed, there is usually some attention paid to the youths on board by a subordinate officer, called the Master at Arms, under the direction and with the advice of the Chaplain: but the persons who fill that office are commonly men rather requiring instruction themselves, than able to instruct others. Most of the large ships have likewise Schoolmasters, whose attention is directed to the instruction of the young gentlemen on board: but who I am sorry to observe are, generally speaking, very ill calculated for so important a task, as that of educating the future commanders of our Navy. The salary allowed them is by no means sufficient for a person in the rank of a gentleman, and I have consequently never met with one of that rank in the situation of Schoolmaster on board a man of war. It will excite no surprise, therefore, that the education which is now given in the Navy, barely consists in going through the common rules of arithmetic and a plain course of navigation, except in a very few cases, where the Chaplain takes upon himself to communicate instruction on some other points, such as Grammar, Geography, and perhaps Astronomy, and sometimes the French language.

To these manifestly great defects, Mr. Editor, I wish to call your serious attention, and I hope that by pointing them out, and animadverting on them, you may be the means of inducing government to take some steps

to rectify the present alarming system. Much to the honour of Great Britain, several noble and benevolent societies have been lately established; and I take leave to suggest, that were a "Naval Religious Society" instituted, it might be of the greatest importance. Its influence might be the means of encouraging morality and piety among our seamen; and by protecting and rewarding virtuous conduct, it might do much to check the three prevailing vices, profaneness, drunkenness, and lewdness, which are more or less practised in every class of vessels. Such a society would of course also take care, that no description of vessel should be without pious books.

It is my constant practice, weather and service permitting, to read prayers and a sermon to the ship's company every sabbath. The Reverend Mr. Burder's Village Sermons are those which I generally make use of. There are indeed many passages in them which I leave out, as I think they are objectionable; but, taking them altogether, they are better adapted than any Sermons that I have met with to the capacities of the lower orders of people. Would any of your correspondents publish Sermons on the plan of your correspondent B. T. (whose sentiments I have frequently admired in your Magazine) in your Number for May last, page 273; or would B. T. himself undertake the task, it would be doing a most essential service to the interests of religion. I should also be very thankful, if you were to point out the means whereby religion might be more attended to in the Navy. Unless indeed the higher classes in the service see the necessity of paying an increased attention to it, I see little prospect of my wishes being fulfilled; but I trust and hope that the Almighty will be graciously pleased to open the eyes of the blind, to give understanding to those that are weak; and that his grace, and holy spirit, may direct and teach us what we ought to do. With this prayer I once more subscribe myself yours,

R. J. N.

To the Editor of the Christian Observer.

In your number for October, 1804, were some enquiries respecting the

Lutheran and other foreign reformed Churches. A satisfactory answer to these, would have been as gratifying to me, as to your respectable correspondent N.G. I have waited till now, in hopes that they would have been attended to, by some one who is personally acquainted with the constitution of those Churches. As this has not been done, I take the liberty to send a few extracts from *Durel's view of the government and public worship of the reformed Churches beyond the seas*: the design of which is to shew the conformity, more or less, of the said Churches with the Church of England*.

Of the *Lutherans* in Germany, the author says,

"There is never a national Church among them, but has subordination of pastors. The *superintendents* have the power of ordination, as the Bishops of the Church of England have, and they are accounted for no other than Bishops, though they have but the Latin title of that office: of which I shall shew anon the reason. In Denmark, Sweden, and Norway, which are the only three *kingdoms* that have embraced the Augustan confession, they have Bishops and Archbishops, both name and thing.

"As for the public worship of God, they have all of them *set forms of Prayer*, not one excepted, some differing from ours, some being in a manner the same. They observe *holy days*; they have *set times* for fasting. They sing not only Psalms, but many Hymns and spiritual Songs, whereof some were antiently used in the Church, and some are of *Luther's* own making. And they sing them with *organs* and other instruments of music. In many places they wear *surplices* and other Church ornaments. They use the *cross* in baptism, and receive the communion *kneeling*."

N. G. says, of the state of the other reformed Churches abroad, I know no more than of the *Lutheran*, ex-

cept that their government is *presbyterian*.

But if any credit is to be given to the account of *Durel*, N. G. is mistaken in supposing that the government of all the other reformed Churches abroad, is *Presbyterian*; and there is reason to believe, that there is not a *national* Church in the world, whose government is *Presbyterian*, except those of *Scotland*, *Holland*, and the city of *Geneva*. According to *Durel*, all the other reformed Churches abroad, of the *Calvinistic* persuasion, have a subordination of ministers, as well as the *Lutheran*; and in other respects resemble the Church of England, more than they resemble the English dissenters. These are his words:

"To speak now of those other Churches, more peculiarly called *reformed*, with whom we agree in all *doctrinals*, and indeed in the main, both for *discipline* and *rites*, notwithstanding some small things in which we differ, as all national Churches do one from another. It is known of all who have enquired after it, that in the Protestant cantons of *Switzerland*, there is a subordination among their ministers, viz. *superintendents*, *pastors*, and *deacons*. And so in all other reformed Churches in the *Palatinate*, in *Hessen*, in the *elector of Brandenburg* his dominions, as well among them whom they call *Calvinists*, as amongst the *Lutherans*; in the principedom of *Anhalt*, in the city of *Bremen*, in *Poland*, and in the great dukedom of *Lithuania*, &c. No ministers in any of these Churches ought to be ordained, according to their discipline, without the inspector or superintendent; and in some the superintendent alone gives the imposition of hands, without the assistance of inferior ministers. And in those countries where the Churches are so numerous, as to have many superintendents or inspectors, they have their superintendents and inspectors general, who are as our Archbishops, for order's sake. These superintendents have all that is essential to the functions of true Bishops, viz. the power of ordination and jurisdiction. Nothing is done without them, and great respect is had to them. I remember that being at *Basil* not long ago, the superintendent of the Churches of that city and the territory thereof, was called by the Ministers

* The author was Minister of the French Church in the *Savoy*, in the reign of Charles the Second. During the civil wars and Cromwell's usurpation, he had travelled into foreign parts; and he professes to write from his own knowledge and observation. The work contains much curious information; and particularly on some of the subjects enquired after by N. G. which I suppose may be depended on.

who were far older, (for he is not forty years old) *Reverendus Dominus Antistes.*"

With regard to the method of public worship, rites, and ceremonies, in the foreign Calvinistic Churches, this author relates as follows:

"Take this for a most certain truth, that all the reformed Churches beyond the seas, not one excepted, have *set forms of prayer*, and for the administration of sacraments, for marriage, &c. Both in *France* and at *Geneva*, and likewise in *Holland*, (where there are *set forms* prescribed and always used,) they do but follow the judgment of *Mr. Calvin*, in this their imposing of *set forms*. In other reformed Churches, as in those of the *Palatinate*, of *Hessen*, *Poland*, *Lithuania*, *Hungary*, *Transylvania*, and indeed in most, they have the Gospel and Epistle of the day, which are always read according as they are appointed, in some places at the Communion Table; and the text for the Sermon is usually, and by some always, taken out of them, as thousands of printed Sermons do clearly testify. The Protestant Churches of *Switzerland* keep all the days which the Church of England hath set apart for the commemoration of the mysteries of our redemption through Christ, viz. the nativity, circumcision, passion, resurrection, &c. &c. The shops are shut on those days; no manner of work is done publicly in them, all the people are to go to Church. In *Holland* they keep not only the days of the nativity, resurrection, and pentecost, but also the next day following; besides the circumcision and ascension. This was enjoined by the Synod of *Dort*. In *France* the Protestants meet usually upon all the said days; but never fail upon the days of nativity, circumcision, &c. As for *Organs*, they have them in most reformed Churches where they can be at the charges of them; in *Hessen*; in many Churches of *Holland*; also at *Basil*, and in other Churches of *Switzerland*; at *Heidelberg*, and almost every where in the reformed Churches of *Germany*, and in other parts where they can have them. I find confirmation used in most of the reformed Churches; and in some with imposition of hands."

O.

To the Editor of the Christian Observer.

SIR,

I RATHER wonder that you have not ere now animadverted on an evil which appears to me to be of no inconsiderable magnitude, as it will, I doubt not, appear to you also, when I inform you that it respects the manner of performing the public worship of our Church. It is an evil which ought the rather to be noticed, because there is reason to believe that it owes its prevalence, which I am sorry to say is very great, chiefly to inconsiderateness; and therefore the mention of it may lead to its correction. The evil to which I allude is a vicious manner of reading our most excellent liturgy, and often of delivering the Sermon also.

I trust there are few of your readers who will not be readily disposed to admit the importance of an officiating Minister's attending so much to manner, when he is performing Divine Service, as not by any vicious habits to counteract the good effects likely to be produced on an attentive and serious mind by our most beautiful liturgy: he will rather endeavour to increase them. There is no one surely who has not at some time or other felt almost electrified, if I may use the expression, by some happy and well timed combination of sentiments and sounds, which has been suited to the actual state of his feelings. I never shall forget the effects produced on my own mind, by hearing the Communion Service read by the late Archbishop of Canterbury. There was such a manifest forgetfulness of self, such a simplicity, such a dignity, and pathos, so admirably according with the solemn and affecting occasion, as at once brought tears into my eyes, and favoured the production of that frame of spirit which any one would wish to maintain during the celebration of that solemn ordinance. Every one I am aware is not so gifted as was the venerable personage just alluded to. Much of the effect I have described, depended I am aware on a voice uncommonly deep, melodious, and powerful, and on a peculiar felicity of delivery, aided perhaps by a commanding presence, and the force of all these several causes greatly heightened by the peculiar sanctity of

the occasion. But I am not so much contending for excellence, as against its opposites. Of these there are various particulars. The faults which it is my present object to notice, are an indistinct and a hurried delivery. Nature may have denied to many a melodious or a powerful voice. But the faults I have mentioned any one may cure. Yet it has not seldom been my misfortune to be present in Churches, wherein our excellent Service has been read in a voice either uniformly so low, or a few words at the end of every sentence, or even of every considerable member of it, have been so dropped, that by far the greater part of the congregation has been unable to hear with ease. And if we do not hear with so much ease as to render it unnecessary to exert the attention in listening, the mind will not commonly be enough at liberty to allow the feelings to come into exercise. It is not my intention to prescribe rules for good reading. This has been already done by others, and with a particular view to the public services of the Church. What I am now condemning is a fault for which it requires no peculiar skill to prescribe a cure. This is to be effected by aiming at distinctness of delivery, rather than loudness of voice. Let the clergyman fix his eye on some persons in the Church, who are at the greatest distance from him, and suppose himself addressing them; and let him endeavour to pronounce all the consonants, especially those at the termination of words, with an audible precision, and he will soon find the good effects of the practice. The lessons ought to be read more audibly than the other parts of the service, because the congregation cannot by looking at their Prayer Books, supply the reader's defects. Let me mention one other fault of inferior moment, into which a Clergyman is often apt to fall, and this is in those passages of the service where the Minister and congregation have their parts assigned to them alternately, to begin, the very instant the clerk has finished the response, but before the congregation have got to the conclusion of it. Parish clerks, where they are not affectedly pompous, are often apt to hurry on as fast as they possibly can; which will be proved to any one who will only watch how much

more rapidly they run over those parts of the service, which by frequent repetition are become of perfectly easy and habitual utterance to them, than the psalms or any other parts, which recur less frequently. Perhaps the best mode a minister can pursue to find the proper medium in this particular, would be, to read the response over to himself, at such a rate as he approves, and to begin aloud again as soon as he has finished it.

No one I trust will think me hypercritical, or disposed to lay more weight than it deserves on the manner of performing the public offices of the Church. Whatever respects the worship of Almighty God, is of serious moment. Let any one consider the attention which was paid to every minute particular in the Jewish Ritual. But it was before the promulgation of the law, that the command was given, "put off thy shoes from thy feet, for the place whereon thou standest is holy ground," and that the patriarch exclaimed with holy awe, Surely this is the house of God! How dreadful is this place! Now though we are graciously absolved from the observance of the burthensome details of the Jewish ceremonial, the spirit which pervaded them should be retained,—a spirit of humble reverence for the majesty of God, and for whatever is connected with his worship and service. In truth it is to be feared, that the faults which I have been condemning, (though sometimes originating from thoughtlessness, or from a minister not having been duly led to observe the effects of manner on the bulk of mankind,) are bottomed on a want of that reverent sense of the solemn service in which we are engaged, of that serious solicitude for the spiritual interest of our fellow creatures, and of that earnest desire that his congregation should offer up an acceptable sacrifice of prayer and thanksgiving, which are the tempers of mind so carefully to be maintained by every zealous pastor.

Where our temporal interest is concerned, or our reputation is in question; when a suitor is addressing his patron, or an elector, or an actor, or a public speaker is haranguing each his respective audience, he proves plainly enough that he is aware of the importance of manner, by abstaining

cautiously in his delivery from every thing which might provoke ridicule, or produce disgust, or lassitude, or inattention. Here, as in more important instances, the children of this world are wiser in their generation than the children of light, and the reason is in general the same, because they are more in earnest, more seriously and steadily engaged, in the prosecution of their object. It may perhaps be deemed a work of supererogation, but while I am contending against the evils which arise from carelessness, I cannot help being desirous of vindicating myself from the supposition of being in any degree a friend to a theatrical manner of reading. This indeed is the fault of which, beyond all others, I entertain the greatest abhorrence. Whatever is artificial, whatever indicates a wish to make the worship of Almighty God the means of displaying our talents and gratifying our vanity, discovers such an absence of that holy awe, which the very angels are represented to us as feeling in the presence of the sovereign majesty of heaven, and which should be enforced on man by the sinfulness, even more than by the weakness of his nature, that it must be in the highest degree disgusting to every pious mind. Yet from the natural deceitfulness and depravity of the human heart, it will by most persons be found difficult to attain to any considerable excellence in their manner of performing the several parts of public worship, without certain risings of self complacency, which are too naturally and closely connected with the desire of applause. Here again, as in a former instance, the most effectual expedient for keeping down these ill-timed, and to the true Christian humiliating emotions, will be to endeavour to produce and maintain in the heart a deep sense of the terrible majesty, and infinite perfections of that Almighty Being, whom we and the congregation are about to address, together with a just impression of our own comparative littleness and weakness. In the presence of that Almighty Being, and when we are endeavouring to deprecate his wrath, and conciliate his favour, all human distinctions shrink to nothing, all human praise loses its value. We must, however, at the same time be on our guard against any peculiarities

of tone or manner, which the very warmth of our devotional feelings might occasion, and remember that our mode of officiating ought to be such as may be most calculated to produce, and harmonize with, serious and reverential impressions on the minds of the congregation.

I cannot dismiss this subject without expressing my earnest wish, that the remedies I have been recommending, might be introduced there, where it is to be feared the disease itself has often, I might perhaps not improperly say, generally originated. I mean in our universities. It is the more to be regretted that this should be the case, because it is but too notorious that the gabbling way (for really it deserves no better epithet) in which our excellent liturgy is hurried over, in many, I fear I might say in most of our colleges, not only produces a vicious habit of reading the service, which lasts through life, but also generates a disposition to slight the beauties of that excellent composition, and produces an habitual irreverence, both in reading and hearing it.

Surely it might well become those institutions, which are appropriately, and almost exclusively, the sources, whence from age to age the Church of England is to be supplied with her ministers, to endeavour to imbue the minds of her young students with the deepest respect for all her sacred ministrations. Were these even become in some degree antiquated and obsolete in their exterior garb, it might be expected that our two universities would not cease to respect the venerable relicts of the devotion of our revered forefathers. But since on the contrary the members of the Church of England may affirm, without subjecting themselves to the pardonable imputation of filial blindness to a parent's faults, that for soundness of doctrine, propriety and beauty of sentiment, and a certain dignified and pathetic simplicity of stile, the various offices of our Church may justly be accounted models of that species of composition to which they belong, our universities must appear still less excusable for the slovenly negligence with which they are suffered to be hurried over in the Chapels of our colleges and halls. It would on all accounts well become the governors of these respected Seminaries, to take

the lead in endeavouring to effect a reform of the abuse I have noticed; and they may be assured, that in so doing, they will be rendering an essential service to religion herself, as

well as to that excellent member of it to which we belong. I am,

SIR,

Yours, &c.

A MEMBER OF THE CHURCH
OF ENGLAND.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. IV.

(Concluded from p. 667.)

THAT the majority of those who enter within the visible Church, should assert an equivocal or utterly groundless title to the character and privileges of a Christian, is a circumstance which the peculiar nature of the Gospel instructs us ever to expect, till the dawn of that auspicious period, when, under the dominion of the cross, *the kingdoms of this world become the kingdoms of our Lord and of his Christ*, and the chords of the prophetic harp return, no longer, an uncertain sound. If such be the spiritual state of the Church universal, none of its branches can advance any allowable pretension to immaculate purity; and therefore *Lorenzo's* view and defence of the national Church, by describing its several members as vitally and inseparably united with Christ as the spiritual head of the Church militant and triumphant, necessarily involves inconsistency and confusion. The symbolical descriptions of Christ's kingdom invariably divide the subjects of that kingdom into two distinct classes, the faithful and the false: of the ten virgins five were wise, and five foolish: in the net are fishes good and bad: in the field are wheat and tares also: at the marriage supper appears a man which had not on a wedding garment: *And, behold*, said our infallible teacher, in the application of his parables, *there are last which shall be first, and there are first which shall be last*. For many are called, but few are chosen! But, to cite no more scriptural confutations of his statement, does *Lorenzo* forget that the very articles he subscribed, as containing his confession of faith, assert, in direct terms, that, *in the visible Church the evil be ever mingled*

with the good, and then add, *and sometimes the evil have chief authority in the ministration of the Word and Sacraments*?* It will not avail him to disclaim the above representation as not fairly deducible from his writings and public discourses, by alleging, that he occasionally guards his scheme from the abuse to which he foresees it is obnoxious, by exceptive clauses; because the character of every system is designated by its prominent and obvious parts. Does the occasional candour of an infidel utterly wipe away the reproach of his unbelief?

Now of those who conspire against the integrity of the Anglican Church, none menace her prosperity with more fatal success and perseverance, than the enemies (enemies, it shall be conceded, unconsciously,) nurtured in her own bosom; among whom it is not scrupled to class the misguided *Lorenzo*, his mode of defence serving only to expose the less impregnable outworks of the fortress. The sentiments advanced by this gentleman almost induce a suspicion, that he considers our national hierarchy, notwithstanding its separation from the See of Rome, to have retained the papal prerogative of infallibility. And accordingly, he labours to strengthen the reformed Church by papal bulwarks. He refuses free enquiry in the most legitimate and modified sense of that much abused term, and thence appears disposed to crush schism by Protestant bulls, and to convert heretics by the persuasives of a Protestant inquisition.

Isidore professes to have fairly examined the controversy between us and the Dissenters; but his investigation, as the reader need not be apprized, is extremely superficial. His

* Art. XXVI. Has this article too an acquired sense!

reading on topics of church government comprizes four short essays, and a shorter letter; the whole of which five *works* might perhaps fill a moderate duodecimo. This little learning has intoxicated him, and he forthwith decides that the externals of religion are utterly unimportant. *Papa!* who would not burn his Hooker! *Isidore* argues for the self-evident superiority of pure doctrine over regular government, and demands in that tone which anticipates a rapid conquest, What is the cabinet to the jewel? *Lorenzo* instantaneously replies by the enquiry, What will become of the diamond if not deposited in its casket? Then proceeds the interminable debate; and these theological huntsmen, forgetting that metaphor is a painter and not a logician, run down their unfortunate image till they are both *in at the death*. ALBERT, amused by observing the chase from an eminence, would willingly persuade *Lorenzo* that an empty cabinet is not very valuable; and would whisper in the ear of *Isidore*, that a gem removed from its casket may easily be lost; and then quitting metaphor, he would exhort the two divines in sober language, to avoid false doctrine and schism too, both of which they deprecate in the Litany. For his part, he values sound doctrine and regular polity also. He wishes that orthodoxy and episcopacy were ever inseparable.

Lorenzo, provided the Dissenters would come over to the Church, would be contented with their external submission, without inquiring, whether the proselytes were Christians as well as Conformists. *Isidore* is satisfied by a person's accordance with his own doctrinal code, and then permits him to attend Church or Meeting as it liketh him best. Such is his fidelity to that establishment which even the lowest principles of common honour require him to support! Setting religious principle aside, it is difficult to conceive, how a man, who derives a handsome income from the Church, can deliberately maintain and avow opinions hostile to her security, and while he condemns *Lorenzo* for traitorously renouncing her doctrines, can himself, at the same time, undermine her constitution. *Isidore* also is an enemy nurtured in her own bosom. What must be the fate of a kingdom divided against itself?

ALBERT fervently wishes, that all who profess and call themselves Christians, were Christians and Churchmen too, thinking that *there should be no schism in the body*. The sectarists have frequently endeavoured to shake his attachment to the Church. He asks, "If I desert the Episcopal Communion, to what class of Dissenters must I join? Some would proselyte me to Antipædobaptism; others insist on the superiority of Independency, (there is something peculiarly inauspicious in this word Independency)! a third party pleads for Methodism." This enquiry illustrates the observation of no ordinary apologist for the Church of England, that the various schemes of sectarists, "are radically defective, and contain the principles of endless divisions and confusion, in their *very nature*."—"The whole external structure," says the same author, "of the Church of England is either founded on express injunctions of Scripture, or on the undoubted practice of the Apostles and early Christians*."

ALBERT regards the national Church as that purest branch of the Holy Catholic Church which "God's own right hand planted, and the blood of his martyrs watered;" and which, having survived the storms of persecution, exists as the prime glory of that reformation, the morning star of which first shed its lustre on his native land. If imperfect, he considers it imperfect only because it is a human establishment; yet founded on a rock, and that rock is Christ. If he concede it has blemishes, he allows none that justify separation. He would remind such as look for perfection, that the *infallible* Church is exclusively pure and incorrupt, and that we must wait till a future state, to behold in vision beatific the spouse of Christ, presented unto himself a glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish.

His conviction of the radical depravity, the malignity, and the deceitfulness of human nature, prevents him from giving all separatists credit for the purity of those motives which seduce their allegiance from the national Church. He perfectly knows that love of change is natural to a

* Overton's T. C. pp. iv. and 364. Ed. 2.

rebellious creature; and that every man originally sighs for *independence* and novelty, and in pursuing these phantoms will frequently wander into the shades of moral darkness and death. *Better to reign in hell than serve in heaven* was the motto which glared upon the banner of the arch-rebel; and if that fallen spirit who recognized this as a principle of conduct, has erected an empire in this world, there may be among his subjects those who can refuse, on hollow pretences, honour where honour is due; and plead conscience in justification of their conduct, when at the same time that stern monitor upbraids them with the duplicity of their plea.

But ALBERT does not feel himself called upon to pronounce upon such reformed congregations as hold not episcopal government. *Every man to his own master standeth or falleth*. He will not fetter conscience, but he would curb fancy. Liberty of conscience he allows, but permits not that faculty to be confounded with its counterfeits. *There is a way that seemeth right unto a man, but the end thereof are the ways of death*. Every violation of order is pernicious. One part of a system upholds another; "and the fall of any one draws after it a long ruin." What if the form of Church polity be not precisely laid down in the New Testament? How great a proportion of truth is gathered by induction. If certainly cannot be had, we must then have recourse to probability. "In questions of difficulty," says the perspicacious wisdom of Bishop Butler, "or such as are thought so, where more satisfactory evidence cannot be had, or is not seen; if the result of examination be, that there appears upon the whole, any the lowest presumption on one side, and none on the other, or a greater presumption on one side, though in the lowest degree greater; this determines the question, even in matters of speculation: and in matters of practice, will lay us under an absolute and formal obligation, in point of prudence and of interest, to act upon that presumption or low probability, though it be so low as to leave the mind in very great doubt which is the truth*." Let the specu-

lators on the subject of ecclesiastical polity apply these remarks to themselves.

But whatever may be ALBERT's opinions on these matters, he considers that every clergyman should take due care, lest, by his own *negligence* he furnish the separatists with a plausible apology for their desertion. One of his parishioners some time since became a Dissenter. ALBERT thought himself in duty bound, however ungrateful the task, to enquire of this man the cause of his conduct. "Tho'," said he, "*with me it is a very small thing that I should be judged of you, or of man's judgment*, I am yet solicitous to learn why you have left my ministry. Do I, in your opinion, preach the Gospel?"—"Yes, Sir, faithfully."—"Is then my life inconsistent with my doctrine?"—"No."—"Am I negligent in pastoral duties?" The wanderer again replied in the negative. "Then," returned the other, "I will only add this simple question, if at the last day it be demanded of him *who judgeth righteously*, why you turned your back upon one whom you yet confess to be faithful to his trust,—what will you answer?" The parishioner was silent, and ALBERT went from his house. *He that despiseth you*, said Christ to his first Apostles, and the truth concerns their successors, *despiseth me, and he that despiseth me, despiseth him that sent me*.

The peculiar complexion of late times has induced ALBERT to study the points at issue between the Church and the Dissenters, with more attention and anxiety than those subjects might at a less eventful period demand. He is of opinion, that innovation in religion has, in a considerable degree, kept pace with political experiment, and that the spirit of religious democracy has, in certain cases, influenced, when its influence was least suspected. He conceives that revolution in government has affected the Christian community; and he attributes the present lamentable decline of religion, among other causes, to the intrusion of restless politics into the domestic converse and habits of those who, by profession, are pledged to *follow peace with all men, to meddle not with them that are given to change, that they may lead a quiet and peaceable life in all godliness and honesty*.

* Introduction to Anal. See also Part II. chap. vi.

In studying these subjects, ALBERT has consulted the writings of those departed sages whose minds were "of large discourse, looking before and after," and upon whose works the events of succeeding times have written, in too legible a character, a practical commentary. The mention of these illustrious men naturally introduces us into ALBERT's library, which eminently characterizes its owner's mind, being richly stored and well arranged. It is composed principally (I speak of it as a parish priest's library) of the works that appeared between the completion of the reformation, and the close of that Augustan age of divinity, the seventeenth century. Nor are there wanting standard works of a later date; and some whose authors yet survive, who, in an infidel and profligate age, are not *ashamed of the Gospel of Christ*, but spend and are spent in labouring to diffuse the knowledge of evangelical truth.

In perusing the writings of our elder divines, he observes, that *they* connect faith with practice, justification with sanctification, and when discussing the nature of the Church regard its doctrine and constitution too. If *Lorenzo* be familiar with Hooker's Ecclesiastical Polity, while he slights his discourses of justification; if *Isidore* slight the Polity, and accord by *hearsay* with the judicious divine's view of justification,—ALBERT acts with more consistency than either, by valuing the *whole* of Hooker, as he values the whole system of his Church, its government and its doctrines.

—*Lorenzo* and *Isidore* hold pre-ferment within the same archdeaconry, and are compelled to endure that species of intimacy which is acquired and maintained by an annual interview at the visitation. *Lorenzo* considers *Isidore* to be a conforming schismatic; and the preacher looks upon the polemic as an heretical formalist. These reciprocal sketches of character are caricatures; the features are exaggerated, but you may trace a resemblance to the originals. ALBERT resides in a remote district of the diocese, and is known to both the artists. Much has he laboured, as opportunities presented themselves, to soften their manifold prejudices, to correct their misconceptions, and to divert their talents into more useful

channels; but whether he aim to evangelize the secular priest, or to sober the spiritual egotist, he finds that *that which is crooked cannot be made straight*. They respect, and secretly fear him: though they dare not confess their respect and fear even to themselves. They possess an indistinct conviction of his superiority; and admit that of the three he most faithfully fulfils his ordination engagements, and appears to possess more tranquillity of mind. *Lorenzo* ill dissembles his real opinion by stigmatizing him as a Methodist, or by circulating stories to his discredit. And *Isidore* obeys his prejudices rather than his conscience, when he lowers him as a legalist. ALBERT's professional consistency, purity of life, and apostolic zeal for the truth of the Gospel are the only confutations of calumny which his friends are anxious to advance.

As an "honest chronicler," I must record the sentiments held by the clerical trio respecting the publication in which these papers are permitted to appear. The sufferings experienced by this unfortunate work, occasioned by the treatment it has received from deans and archdeacons down to ephemeral pamphleteers and periodical journalists, might draw iron tears down the cheeks of *Lorenzo* himself, were the heart of a controvertist accessible to grief of so generous and tender a nature. This however is a digression. Be it known then, to those whom it may concern, that the Christian Observer is not taken in by *Lorenzo*, but regularly borrowed from his bookseller. In study duly bolted, he sits down to watch through every page (not forgetting the blue cover) the enemy's motions. He tolerates, and barely tolerates, such papers and critiques as support the Church; and yet there are who aver that he will occasionally dare to admire them: but he scents heresy, when their authors insist on the genuine characteristics of a Christian, and argue that a bare admission within the pale of the Church avails not to salvation, without something more; that such as habitually violate their baptismal vow, forfeit their baptismal privileges, for then *their circumcision is made uncircumcision*.

Isidore takes in the Christian Observer, and is generally deeply read in the Miscellaneous department and

Answers to Correspondents. It is remarkable—yet not remarkable—that this gentleman and *Lorenzo* accord in charging the work with unnecessary strictness! Its notions of practical religion, are, as it should seem, too rigid either for the microcosm of *Isidore*, or that wider world of controvertists, ritualists, and canonists.

There is, according to the Laodicean philosophers, a country situated somewhere between the frontiers of this world and the confines of Messiah's kingdom, colonized by a people, who either reconcile the rival interests of the empires upon which they border, or maintain an inviolate neutrality. It is however said, that such adventurers as have wandered in search of this territory, have either perished untimely, or long time traversed regions interminable,

Dark, waste, and wild, under the frown
of Night

Starless expos'd!

That many in the present age appear anxious to discover this neutral ground, and to pass over in quest thereof, the line of demarcation that separates the realms of darkness and light, will probably be admitted by most who are acquainted with the present state of the Christian Church. *I know thy works*, saith the spirit to one of the Asiatic Churches, *that thou art neither cold nor hot: I would thou wert cold or hot!* There is surely no asperity in observing, that to persons of a lukewarm character, whose practical conduct but partially corresponds with their doctrinal opinions, no work can be peculiarly welcome which asserts, and upon scriptural ground, that a vital faith in the Son of God must evidence its reality by self-denial, by crucifixion to the world; and while it teaches the self-righteous, that *by grace we are saved through faith, and that not of ourselves, it is the gift of God*; shrinks not from solemnly reminding the lukewarm and the slothful that the Saviour himself declares, *Behold, I come quickly: and my reward is with me, to give every man according as his works shall be!*

The Christian Observer has gained the good opinion of ALBERT by its refusal to countenance any religious follies or more than follies of the times, however sanctioned by those who are supposed to lead the fashions of the Christian world; by its uniform

tendency to give each doctrine of the Gospel its appropriate importance; by its endeavours to revive the study of our old divines; and lastly, by the many useful instructions it has given to the clergy, concerning the pastoral care.

I beg leave to close these papers with a few remarks upon the duties of the sacred profession, as connected with the condition of the times. It is conceived, that the responsibility belonging to the clergy is increased by the circumstances of the period in which we live. Looking at the convulsed state of the civilized world, and at the dangers which yet threaten, or have recently threatened, our own island, we must be convinced, that in preserving the integrity of this country, exertion is unusually required from those whose sacred character *ought* to procure them an influence over the community at large; that our safety and prosperity are intimately connected with the conduct and efforts of the appointed guardians of religious principle. And though no genuine Christian would transmute the clergy into engines of state, by urging clerical exertion on the score of its civil advantages; he would nevertheless remind them, that national calamities in countries enlightened by revelation, have generally been preceded by the corruption of the priesthood.

If there be among us, those who though consecrated to the sacred office, yet prostitute their function, are immured in worldliness and sensuality, or sunk in supineness: *if such be the case*, we would repeat what was thundered into the ears of their predecessors in times far less portentous than the present, by a distinguished prelate. "If an overflowing scourge should break in upon us, we have all possible reason, both from the judgments of God, and the present situation of affairs, to believe, that it will *begin at the sanctuary*, at those who have *profaned the holy things*: and have made the *daily sacrifice* to be loathed *."

The great task of reformation, if accomplished, must in a considerable measure be accomplished by the parochial clergy. Let such be doubly careful to maintain that purity of character, without which the most un-

sullied doctrine, enforced by eloquence the most vivid, will be heard with indifference or contempt. To prove the reality of religion by its transforming effects in the personal sanctity of its ministers, in their abstraction from the world, in their devotedness to the service of their master, is a mode of argument which no sophistry can evade and no logic confute. Did they who officiate at the altar authenticate their commission by their lives, and by an unremitting attention to their pastoral obligations, infidelity and profligacy would lose much occasion of triumph, and seeing the Gospel realized in the conduct of those to whom its mysteries are intrusted, haply be constrained to confess, *that God was in them of a truth!*

CLEMENT.

To the Editor of the Christian Observer.

SIR,

THOUGH I do not arrogate to myself the character of an *able and experienced* correspondent, such as your constant reader "George" wishes would take up the pen on the subject of Field Sports, yet I shall venture to offer a few remarks on the subject connected with his letter. On the lawfulness, or unlawfulness of Field Sports, abstractedly considered, I shall not indeed deliver any opinion, since it is a point, on which I have never bestowed a serious examination. My object rather relates to what your correspondent George will term the question of expediency. Admitting, if he pleases, for the sake of clearing the argument, that the pursuit and destruction of game is a pastime in itself wholly innocent, involving no moral guilt, I will yet contend that it is a pastime, in which, as a serious and pious clergyman, such as from his letter I would hope him to be, he cannot conscientiously participate. Perhaps he may say, that in taking this ground, I am not attempting to investigate the point, on which he required information. This I admit: but on the other hand I aver, that the point, which I propose to investigate, is to *him* one equally important; and one, which may eventually render any further investigation needless. For if I should succeed in convincing him that the prosecution of Field Sports is, *under his circumstances*, a recreation

from conscientious motives to be declined, I think it will be very little worth his while to pursue the abstract speculation, on the lawful or unlawful nature of the pastime.

Indeed I am the more desirous of giving to the subject this turn, because, while your correspondent ingenuously admits that a sense of duty would operate on his mind as finally decisive of the question, he appears not to have bestowed on this point a sufficiently attentive consideration; or at least not to have considered it on the proper grounds, and in the right point of view. He allows that *if* the amusement of shooting or coursing interferes with the sacred duties and obligations of the minister of the Gospel, it must be absolutely relinquished; but at the same time the whole tenor of his letter clearly intimates, that in his opinion, no such interference takes place: an error (for such I esteem and shall endeavour to prove it) which, I apprehend, results from his entertaining a defective and inadequate conception of the clerical character and obligations. That he does not indeed regard the joining in these amusements as generally derogatory from the respectability of the Christian Minister, is clear from the description he inserts of two clergymen of his acquaintance, who, notwithstanding the high encomiums bestowed on them, did not think it necessary to abstain from the use of the greyhound, and the gun: in speaking of whom however I could not so decidedly bear testimony, without claiming an exception, in this particular, to "the consistency of their lives with their profession." But this in truth is the very point at issue between us. I shall therefore proceed to specify the principal arguments, which incline me to regard the prosecution of Field Sports as a pastime, from which a serious clergyman ought to desist.

In the first place, I consider it as involving a great waste of his time. The demands on a clergyman's time are too numerous and important, to admit of his hours being consumed in frivolous and unprofitable amusements. The Apostle's direction to Timothy, in reference to his professional duties, was, "meditate on these things: give thyself *wholly* to them." I am aware that your correspondent will here interpose, and allege, "that some relaxation is requisite; that

health is a talent committed to our keeping ; that exercise is necessary for the preservation of health ; that shooting provides him with the exercise of which he stands in need." Now in all these propositions I very readily concur : only I would make a slight alteration in the last : I would say, " that shooting will provide him with *more* exercise than he stands in need of : " and consequently will engross more of his time, than the preservation of his health really demands. At least I think it most probable that this will be the case. The fondness for Field Sports is very encroaching, and I have little doubt, would insensibly gain upon the mind, and demand larger and larger portions of time for its gratification. To persist in limiting the indulgence of it to any prescribed number of hours would prove, I am convinced, a very difficult experiment. Let us suppose that three hours in the day (a very large allowed deduction from the professional occupations of a clergyman) should be assigned to this diversion : is it likely that the prosecution of it would not often be extended to a much longer period ? Would not " George " himself be often induced, by the unexpected springing of a fresh covey, or the tidings of an hare discovered in her form, to prolong his amusement beyond the limit assigned, and thus to entrench on those hours, which had been set apart for labours of a far different kind ? But admitting this objection to be totally invalid ; admitting that a clergyman habitually possesses such command over himself, as not to suffer the time devoted to the field to exceed its allotted measure ; yet I would ask, whether sufficient exercise might not be procured by some other mode, which at the same time might promote the grand end which the minister has in view, the salvation of the souls committed to his care ? I would ask, whether some other *object*, equally interesting with the pursuit of hares and partridges, might not be devised ? Does the neighbourhood contain no sick, no aged, no afflicted persons, who demand the pastoral visit ? Cannot the minister of the Gospel find ample employment for his walking or riding hours, " in going about doing good ; " in strengthening the diseased, in healing that which is sick ;

in binding up that which is broken, in bringing again that which is driven away, in seeking that which is lost ? Surely this is an occupation, which may lead him from house to house, from cottage to cottage, from one extremity of his parish to another, as " insensibly " as that of shooting can lead him " from field to field." Surely this is an object as fully calculated to " beguile what would otherwise be a tedious walk," as the pursuit of game. Need I enlarge on the obvious advantages resulting from the substitution of this mode of exercise ? No fear need be entertained of indulging it to excess, for the minister's recreation becomes subservient to his duty. The time employed in promoting his own bodily health, contributes also to the spiritual welfare of his people : while the object, which rouses him to exertion, is not confined to one single season of the year, but exists, and operates throughout the whole alike.

Secondly, I object to a minister's participating in the sports of the Field, on the ground, that such a practice is totally inconsistent with the character which he must labour to maintain. In order to render his preaching effectual, he must exemplify, in his own person, the influence of those principles which he inculcates upon others. Does he insist with any hope of success on that deadness to the world, which it is his duty to enforce ? He must shew that he is himself dead to the world. He must shew that he himself is not tainted with the spirit of the world. He must labour to impress all, who see him, with a conviction of the superior motives, pursuits, and pleasures, which religion furnishes. But will the use of the gun or of the greyhound increase these impressions ? They will have a directly contrary effect. I am confident, that your correspondent " George " will agree with me in thinking, that the man, who while he assumes the habit of a clergyman, devotes his whole time to fishing, fowling, or hunting, a *sporting parson*, as he is contemptuously called, is of all characters the most despicable. Shall then the serious minister make any approaches toward resembling a person of this description ? Shall he not remove to the greatest possible distance from such a resemblance ? Shall he not anxiously avoid every practice,

which may give birth to a suspicion that there exists between them any congeniality of mind? Does the world see them selecting, though in a different measure, the same amusements; and will it ascribe to them different motives? Will it suppose that the one follows merely for the sake of health, what the other pursues for the sake of pleasure? No: it will consider them both as actuated at least by different portions of the same spirit; and because of this apparent conformity in one particular, will regard with little attention the many points in which they really differ. For my own part I freely avow, that should I be seen traversing my parish with my gun and my dogs, I should feel ashamed to a degree which I am not able to express: while the reproof, which the prophet incurred, would be forcibly sounding in my ears, "What doest thou here, Elijah?"

I have yet one further objection to urge on the same side. I cannot but consider the interference of a clergyman in the sports of the field, however confined and regulated it may be, as very pernicious in the example, which it displays. It will not only weaken, nay almost annihilate, the veneration of his parishioners for his ministerial character, but it will afford them encouragement of a very dangerous kind. "If the parson shoots or hunts, why may not his people frequent the skittle-alley, the bull-bait, or the cock-pit?" I mean not to place these amusements on a level with the sports of the field, as if they might be pursued with equal innocence and safety by the parties concerned: but I am of opinion that a minister would find it no very easy task, to state this distinction in an intelligible and satisfactory manner. I apprehend that he would experience some difficulty in convincing his parishioners, that while it was lawful for him to join in the pleasures of the chase, it was unlawful for them to participate in their favourite amusements. But it is not merely on his flock that the influence of this example is to be dreaded. It may have a very fatal tendency on the minds of his fellow-clergymen. Some, who, by his forbearance and self-denial, might have been shamed out of their unbecoming attachment to the sports of the field, may, by the countenance derived from his example, be strengthened and

confirmed in it. Others, who entertain many scruples on the subject, may yet be prevailed on, by witnessing his conduct, to yield to the solicitations of friends, and thus, through his means, may be betrayed into compliances which their consciences condemn. Surely, if no other argument existed against the practice which I am opposing, this of itself would be sufficient to decide the question. The whole weight of St. Paul's reasoning, Romans xiv. and 1 Cor. viii. bears with full force upon the point. And if the same love of others, and tender concern for their souls, which dictated to the Apostle the pious resolution of "eating no flesh while the world standeth, lest he make his brother to offend," operate in the bosom of the Christian minister at present, must he not be led altogether to refrain from the practice of Field Sports, even though he were certain that his health would suffer from the discontinuance of it, rather than that "by any means this liberty of his become a stumbling-block to them that are weak?" I shall conclude with one remark, which may be useful to your correspondent, and to others. Partiality is apt to blind our judgment. "George" confesses that he is "rather fond of shooting." Let him then suspect his own reasoning on the subject. *Experto creditur.* I was once as fond of shooting as he can be: and strengthened myself in the practice of it by many arguments. I saw not then the fallacy of them: for I did not wish to be undeceived. Thank God! that I see them now. May all who are in error discover and forsake it!

FELIX.

To the Editor of the Christian Observer.

SIR,

WORKS of the imagination, when connected with the moral interests of the public, prefer no unnatural claim to the notice of a Christian Observer. This consideration encourages me, if permitted, to commend, in your pages, that elegant production of the epic muse which has recently been presented to the literary world, under the title of *The Lay of the Last Minstrel*.

The appearance of Mr. Scott's poem, at a period when poetry, or

the impostor who assumes her name, labours to seduce her patrons into the "primrose paths of dalliance," is more auspicious to the cause of virtue than many competent judges may, at first sight, be willing to admit. I do not assert, that this author has, with Milton and Cowper, gathered the flowers of Sharon on the acclivities of Parnassus, or devoted his lofty talents to the immediate service of religion; but I presume to claim for him this very distinguished and almost exclusive praise, that in a poem of considerable length, embracing various topics which an infidel voluptuary might render the allies of profaneness and impiety, Mr. Scott never kindles a blush on the cheek of modesty, nor insults the awful dignity of religion. This tribute to his merit is, indeed, of a negative description: yet it is no slender commendation of any *living* son of verse, to affirm that his effusions are uncontaminated by the popular corruptions of the times.

Were such grave divines as yourself, Sir, acquainted with the existing state of the rhyming republic, I need not apprise you, that, with some exceptions as honourable as few, our modern bards, possessing no resources in their own inventive genius, are compelled to beg, borrow, and steal from the songs of other days. But this is not the worst. So far their crimes are merely intellectual. You must know then, that these metrical mendicants not only sing the *date obulum* to the shades of those whom they call their predecessors, but improve upon the depraved taste of such, among the ancient poets, as found their immortality upon loose morals, not less than upon the appropriate excellence of their profession. As a notorious example of this, I need only instance ANACREON, who, freshened by the embellishment of his last translator, is made to surpass the bard of Teos himself, in administering to passion incentives far more seductive and irresistible, than he possessed in the more decorous versions of earlier *doers into English*, or, (this, Sir, of course,) when sepulchred in Greek.

The translator of Anacreon has been too successfully supported by a numerous clan of followers, who shrinking from the grim terrors of Greek, are now "riding a border lo-

ray" towards the less formidable dialects of modern Europe; and have already incurred the guilt of march-treason, by committing the most wanton outrages upon the property of their quiet neighbours.

From Italy, Portugal, and Spain, have been imported certain raw materials, which worked up under the direction of our manufacturers at home, are exposed to sale in the form of wire-wove hot-pressed pretty little volumes, internally decorated with portraits and vignettes, and covered with prepossessing pink; and these find a ready market among every variety of loungers and fashionists. Could Petrarca, and Camoens, and Garcilaso, peruse their abused performances, they would scarcely be able to recognize sentiments and expressions now offered to the wondering world as their own, and might blush at *their* guilt who introduce the most pernicious vices under cover of amusement and metrical harmony*. Their dexterity in clothing vice with the garb of festive innocence, bears some resemblance to the malicious illusions of the elfish page, who, from pure love of mischief, contrives to decoy the unsuspecting heir of Buccleuch into the woods, and there to leave him, and then returns to Branksome, having previously transformed his own mis-shapen mass into the symmetrical figure of the deluded child, to perplex and disgust its inmates by personating their young baron.

Yet simplicity and nature have not quite deserted us. Mr. Scott has indirectly exposed and condemned the voluptuous artifices, and the contemptible expedients, of the New School, by indulging the public with a production so finished and fascinating, as to rival similar efforts of our elder poets. The *Lay of the Last Minstrel* owes none of its interest to the substi-

* It is but due to the Conductors of the Edinburgh Review to observe, that with all their hopeless ignorance on religious topics, and indeed their practical indifference or opposition to the interests of the Christian Faith, they have evinced the most decided hostility to the translator of Anacreon and his disciples. See Nos. IV. XI. and XII., containing the critiques on Moore, Lord Strangford, and Walpole.—And yet these same Reviewers can tolerate the voluptuous atheism of Darwin! See their account of the Temple of Nature in No. IV.

tution of meretricious diction into the place of original genius; nor does its author captivate and blind the judgment of the critic, by flattering the guilty propensities of the sensualist. In delineating the manners of the feudal age, he appears to be animated by that generous spirit of chivalry, which however misled by romance, and by impracticable ideas of benevolence, was once "the nurse of manly sentiment and heroic virtue;" and whose "delirious gallantry" was yet associated with fidelity, purity, and honour.

The moral chastity of Mr. Scott's performance reminds us of Johnson's Criticism upon Comus, that Milton's Masque "excites no distinct images of corrupt enjoyment, and takes no dangerous hold on the fancy." The Minstrel, nobly unlike the southern versifiers above described, accurately distinguishes between virtuous love and its unworthy counterfeits. But his excellence is still of a loftier character. The solemn and majestic HYMN which terminates the Lay, and which is introduced with appropriate dignity, affords no unpleasant evidence, that the bard's romantic imagination has not tempted him to forget subjects commensurate with eternity.

I am,
SIR, &c. &c.
A. SUTHRON.

FRAGMENTS.

BISHOP BULL.

MR. Nelson, after having characterized one of the sisters of the eminent prelate as "a woman of incomparable parts, and of solid piety, whose good sense exercised itself chiefly upon the best objects; for she made religion her great care and employment," adds, "It was this woman whom the providence of God made instrumental in reducing Mr. Bull entirely from his youthful vanities; for by the strength of her reason she exposed the folly and emptiness of them; by the frequency of her admonitions she prevailed upon him to consider the weight of what she urged; and by the tender and affectionate manner with which all her discourses were tinged, she made deep impressions upon his mind: but, above all, by the ardency and fervour of her

prayers, she prevailed for such a supply of divine grace as enabled him to forsake them. This substantial proof of friendship he always remembered with great gratitude to God and his sister; and that seriousness of mind which heaven, by her means, bestowed upon him, had an admirable effect upon his studies, which he now prosecuted with such earnestness, as rendered him afterwards so useful and so famous in the world."—Life of Bishop Bull, pp. 17, 18.

LUTHER.

"He addressed his prayers to God with so profound a veneration, that it might easily be perceived he was speaking to God; yet with a faith so assured, a hope so certain, that it might be seen he was speaking with his Father, and with the best of all Fathers." Beausobre, Hist. de la Reformation, &c. Tom. IV. p. 323.

MELANCHTHON.

This excellent man abhorred religious controversy, although he was obliged to be engaged in it. Having gone to the conferences at Spire in the year 1529, he made a little journey to Bretten, to see his mother. "This good woman asked him what she must believe amidst so many disputes, and repeated to him the prayers which she was accustomed to make, and which contained nothing that was superstitious. Continue, said he, to believe and pray as you have hitherto done, and never trouble yourself about controversies." Melchior Adam. Vit. Germ. Theol. in Vit. Melanchthonis, p. 333.

THE FUTURE CONSEQUENCES OF SIN.

"Qu'on s'imagine une chambre vaste mais obscure, et qu'un homme travaille toute sa vie à la remplir de vipères et de serpens: qu'il y en apporte tous les jours grande quantité, et qu'il employe même diverses personnes pour l'aider à en faire amas: mais que sitôt que ces serpens sont dans cette chambre, ils s'y assoupissent en s'entassant les uns sur les autres, en sorte qu'ils permettent même à cet homme de se coucher sur eux sans le piquer et sans lui faire aucun mal: que cet état durant assez longtems, cet homme s'y accoutume, et n'appréhende rien de cet amas de serpens. Mais que lors qu'il y pense le moins, les fenêtres de cette chambre

venant à s'ouvrir tout d'un coup, et à laisser entrer un grand jour, tous ces serpens se réveillent tout d'un coup, et se jettent tous sur ce miserable, qu'ils le déchirent par leurs morsures, et qu'il n'y en ait aucun qui ne lui fasse sentir son venin.

"Quelque terrible que soit cette image, ce n'est qu'un foible crayon de ce que font ordinairement les hommes, et de ce qui leur arrive au jour de leur mort.

"L'homme vit ici plongé dans les ténèbres si épaisses, qu'à peine s'aperçoit-il des plus grossières de ses fautes, et encore les oublie-t-il ordinairement à mesure qu'il les commet. Sa conscience est ce lieu obscur où il les entasse, et il ne fait presque rien qui n'en augmente le nombre, parce qu'il fait tout pour soi, et rien pour Dieu. Souvent même il se sert pour cela du ministère des autres, comme s'il avoit dessein d'en faire un plus grand amas.

"Tous ces pechés demeurent comme assoupis pendant cette vie, parce qu'ils ne se font point sentir. On les souffre sans peine. On y prend son repos. On n'en appréhende rien. On n'a point soin de s'en délivrer, et on ne fait au contraire qu'en augmenter tous les jours l'amas.

"La mort trouve donc la plupart des hommes dans ce malheureux exercice. Et c'est elle qui fait entrer ce jour qui réveille tous les pechés. La lumière que Dieu donne à l'âme au moment de la mort, la tire de son assoupissement, et dans ce réveil, elle vient tout d'un coup à découvrir tous ces monstres qu'elle enfermoit dans son sein. Elle ne les découvre pas seulement, elle en sent les piqueures mortelles. Elle en est cruellement déchirée, et il n'y a aucun de ses pechés qui ne se fasse sentir à elle." *Essais de Morale, Vol. IV. du Jugement.*

REVIEW OF NEW PUBLICATIONS.

Sylloge Confessionum.

(Continued from p. 681.)

"The SAXON Confession," which is the third in this *Sylloge*, comes next under our notice.

"It was written in the year 1551 at the Synod of Wittenberg, where the pastors and doctors of Academies of the Churches of Saxony and Meissen had convened. It was subscribed by all of them, as a repetition of the Augsburg, in order to be laid before the Council of Trent. It received the approbation of the most illustrious Princes of Brandeburg, the most noble Counts of Mansfelt, the Ministers of Stratsburg, and the Pastors and Doctors of the Churches of Pomerania, whose subscriptions are annexed to the confession. It was approved of also by other Churches, and recommended by those of Poland in their Consensus or Reconciliation."

In the addition to the slight information of this account, which, like the preceding, is extracted from the *Syntagma*, the preface states the usual reasons which led the Reformers to the publication of their doctrines, and contains some well-known but interesting particulars of the early proceedings of Luther, and of the general circumstances in religion which required to

be reformed. The confession itself is, as was to be expected, very much of the character of the Augsburg, omitting any discussion of the doctrine of election*, and dwelling largely on the confutation of papal abuses. It is drawn up, however, with more strength, and labours, with peculiar diligence, to establish the doctrines of justification and obedience, on their only scriptural foundation. The whole performance is highly affecting and pious, and forms a very valuable part of the present volume. Some extracts, on several distinguishing points of doctrine, will enable our readers to form their own judgment on its relative value.

On the subject of original sin, the sentiments expressed in this confession are strictly coincident with those which were quoted, in our last number, from the Helvetic and Augsburg Confessions.

Under the head of justification, a thought occurs, which we could wish

* A few expressions occur in the tenth and eleventh articles, which evidently lean towards the Arminian hypothesis on the disputed points.

were kept in mind in this day of theological controversy. "In all ages, from the time of the earliest fathers to the present, satan has directed his wiles against the true doctrine concerning the Son of God, *particularly in this article.*" (Remission of sins and justification). In discussing this doctrine, the following observations deserve attention.

"Let the penitent be assured that his sins are freely remitted him through mercy, for the sake of the Son of God, our Lord Jesus Christ, the propitiator; and not on account of our contrition or love."

"In the explanation of the word, to be justified, it is usually said to signify, to be made just from being unjust. This, properly understood, will suit our present design. From being unjust, *i. e.* guilty and disobedient, and without Christ, to be made just, *i. e.* one who is absolved from guilt for the sake of the Son of God,—one who apprehends by faith Christ himself who is our righteousness, as Jeremiah and Paul declare, because by his merits we obtain pardon, and God imputes righteousness unto us, and for his sake accounts us righteous." "Although the renewal to which we were redeemed, and which will be completed in eternal life, is begun at the same time with justification, nevertheless, in this world, the believer is righteous, *i. e.* accepted of God, and an heir of life eternal, not on account of any new qualities or works, but on account of the Mediator," &c. "This consolation is to be firmly retained, that the person is accepted on account of the Son of God, his righteousness being imputed to us."

In the close of this article we meet with a declaration which we are induced to transcribe, because it is quoted in the preface of the editors of the Sylloge (p. ix.) with the omission of the first clause: a clause which appears to us to be important, as it throws a somewhat different light on the passage. "*And because we administer consolation to the conscience in the exercise of repentance,* we do not here add any questions concerning predestination or election: but we lead all our readers to the word of God, and direct them to learn his will from his own word, as the Eternal Father expressly commands. Hear ye him. Let them not seek for other matters of theory." We cannot enough commend the wisdom of this proceeding.

The articles which follow treat of free-will, new obedience, what works are to be done, how good works can be performed, in what manner new

obedience is pleasing to God, their rewards, and the difference of sins. We here are taught, that

"The Son of God himself protects us and confirms our minds by his spirit in true doctrines; and, as he begins eternal life, so also he kindles in our hearts holy motions, faith, love of God, true prayer, hope, chastity, and other virtues." With respect to the acceptableness of new obedience, the penitent is exhorted to consider that, first of all, he is reconciled to God by faith alone; 2d. that many sins and defilements deserving the wrath of God remain in the regenerate. 3d. He must nevertheless enter upon obedience and the uprightness of a good conscience; and this is pleasing to God, in those who are reconciled, on account of the Mediator who intercedes for us, and hides with his merits our great and unspeakable wretchedness. So that, on his account, both the person is accepted and then the works are pleasing; and in each faith shines conspicuously. "We are not vainly to imagine that the Son of God merited for us, or gave us only a preparation to eternal life, and that we are afterwards to merit it by our works;"—"but on account of the Son of God, and through him, we are delivered from everlasting death, and translated into life eternal."—A salutary admonition is here given,—"as the penitent receives freely, by faith, for the sake of the Son of God, forgiveness of sins and justification, and is an heir of eternal life,"—"so it is equally true that those who cast out, (effundunt,) the Holy Spirit, who fall from faith, or act presumptuously against their consciences, and who return not to God by repentance, are not heirs."

We close our account of this interesting confession, by presenting our readers with a summary of the ends to be answered by the Lord's Supper. They appear to us to be well enumerated. 1st. That it may be a bond of those who meet to hear the Gospel. 2d. For a remembrance of the passion, resurrection, and benefits of Christ. 3d. That each communicant may thereby be strengthened in his belief, that these blessings belong individually to him. 4th. That it may be an acknowledgment what doctrine you embrace, and to what body you join yourself. 5th. That thanks may be given to God for the blessings of redemption. 6th. That it may be a bond of mutual love to the members of the Church.

The Belgic confession is now to be considered. It is introduced by the following succinct account.

"The Belgic confession of faith was first written in French in the year 1561, to

declare what was the doctrine of those persons who had suffered the most severe persecutions and calamities, from the year 1525, in Flanders, Artois, Hainault, &c. as well as in France. It was confirmed in the year 1579, in the Synod of the Netherlands, and was written in Flemish. And in 1581 it was translated into Latin."

This confession is drawn up in 37 Articles. It scarcely exceeds in length the half of any one of the former works which we have noticed. The style is nervous and concise; and the views of Christian doctrine are clearly stated. Its brevity may account for its being inferior in affection and humble piety to those which here precede it, and for its assuming a more systematical appearance. It follows in its doctrine of election, and its views of ecclesiastical polity, the confession of the Helvetic Churches. We need not indulge in many quotations; a short account of its principal points, in the way of analysis, with one or two extracts, will give a satisfactory idea of its character.

God is known by his works and by his word. His word is contained in the Holy Scriptures, which were inspired by the Holy Ghost. These alone are of divine authority, and contain all things necessary to salvation. There is one only God in three persons. Some of the angels fell who are the great enemies of God. The Providence of God rules universally. Man was created holy; but he fell. Free-will is unscriptural. By the fall all men became depraved. God displayed his mercy, after the fall, in saving his elect, and his justice in leaving other sinners in the ruin they had brought on themselves. A promise was accordingly given, which began to be fulfilled at the incarnation. The human and divine natures are inseparably united in the person of Christ. Mercy and justice were harmoniously exhibited on the cross; and a sufficient atonement was there effected. The Holy Spirit produces faith in the heart. By faith alone we are justified. Christ is our only righteousness. Faith is the means of regeneration. Good works necessarily follow faith. Obedience has no influence on our justification, which is previous thereto. Christ is our only intercessor. There is one universal Catholic Church. The power of all ministers therein is equal. The two sacraments are pledges of divine benefits and means of increasing our faith. Baptism has succeeded to the

place of circumcision. Civil magistrates are rightly armed with the sword. Jesus Christ will come at the end of the world to judge all men.

As a specimen of the confession, we give a passage or two on the subject of original sin, of free-will, and good works.

"Original sin is the hereditary fault and corruption of the whole nature, by which even infants are polluted before they are born; and which, like some noxious root, produces every kind of sin in man, and is so impure and execrable before God, that it would suffice to the condemnation of the whole human race." "We deservedly reject whatever is said concerning the free-will of man, since he is the servant of sin, and can do nothing except it be given him from heaven. For who dares to boast he can effect whatever he pleases, when Christ himself says, No man can come unto me, except the Father who hath sent me draw him? Who can be ostentatious of his own will, when he hears that the affections of the flesh are enmity against God? Who will glory of his own understanding, who knows that the carnal man receives not the things of the Spirit of God? Upon the whole, who can bring forward even a single thought of his own, when he understands that we are not able of ourselves to think any thing, but that our sufficiency is of God? What the Apostle therefore says should remain certain and unmoved. It is God who worketh in us to will and to do of his good pleasure. No mind nor will acquiesces in the will of God, except where Christ hath first wrought; which he himself teacheth us when he says, Without me ye can do nothing." "This justifying faith is so far from calling men off from an upright and holy course of life, or from rendering them more indifferent, that, on the contrary, no one can perform any thing good for the sake of God without it, but every thing, either for his own sake or through fear of just condemnation. It is impossible therefore that this holy faith in a man can be inactive. For we talk not of a vain and dead faith, but of that only which in the Scriptures is said to work by love, and which moves a man to employ himself in all those works which God himself hath commanded in his word." "These works are good and pleasant to God, because they are sanctified by his grace, but have no influence whatever towards our justification. For we are justified by faith in Christ, before we have done any good works. For our works can no more be good before faith, than the fruits of a tree can be good before the tree itself is so."

The next work inserted in this important volume, is the Catechism which was taught in the Churches

and Schools of the Palatinate of the Rhine, better known by the title of the Heidelberg Catechism from the name of the capital city. "From the time (1583) that John Casimir came to the administration of affairs," observes Mosheim, "the Church of the Palatinate held the second rank among the reformed Churches; and its influence was so great with the rest, that the Institutes of Religion which were called the Heidelberg Catechism, drawn up for its use by Zach. Ursinus, were almost universally adopted by the whole reformed body." The address from Frederick, the Elector Palatine, to the clergy and masters in his dominions, which is placed here immediately before the Catechism, and is the only historical notice afforded us, represents the duty he felt of instructing his people in religion, the great neglect of it which every where prevailed, and the direction he had given his divines to draw up a catechism which might serve, not merely for the benefit of youth, but for a rule to guide preachers and masters of schools in the discharge of their duties. This catechism is an interesting performance. It differs from the preceding parts of the volume, in being designed, not for a confession of faith to be exhibited before a general council, or to serve as a defence of a distressed and persecuted body, but as a private and practical institute of religion, which was to promote religious knowledge among the young and illiterate. It is drawn up accordingly in the way of question and answer, and bears a considerable resemblance to our catechism by Nowell. In the delineation of Christian doctrine it follows, as will be seen, the footsteps of the other reformed Churches, in every important doctrine. It is divided into three parts. The 1st concerns the misery of man; 2d. His deliverance; 3d. His gratitude. The first division having briefly explained the doctrine of the fall, the corruption of human nature, and the curse to which sin has exposed us; the second enters upon the plan of redemption by Jesus Christ, and having mentioned that its benefits are confined to those who are united to him by true faith, adds its definition of this grace in the following terms. "Faith is not only a knowledge by which I firmly assent to all things which God

has revealed to us in his word; but also a sure trust, excited in my heart by the Holy Spirit through the Gospel, by which I acquiesce in God, and certainly assure myself that remission of sins, everlasting righteousness and life are bestowed, not on others only, but on myself also, freely, of the mercy of God, for the sake of the merits of Christ alone." A view of the Apostle's creed, as a summary of the objects of faith, is then given in a three-fold division. 1st. Of the Father and our Creation. 2d. Of the Son and our redemption. 3d. Of the Holy Ghost and our sanctification. These being succinctly treated of, the following points are inculcated, which we translate as a specimen of the whole work. "Q. What benefit do you derive from the belief of all these things? (The Articles of the Apostle's creed.) I am in Christ righteous before God, and an heir of eternal life. How are you righteous before God? By true faith alone in Jesus Christ; so that although my conscience accuses me of having sinned greatly against all the commands of God, and of not having observed any one of them, and although I am further inclined even now to every evil, yet still if I only embrace these benefits with genuine reliance of soul, the perfect satisfaction, righteousness, and holiness of Christ are, of the mere mercy of God, without any merit of my own, imputed to me, and bestowed upon me, precisely the same as if I had committed no sin, and no impurity had cleaved unto me; yea indeed as though I myself had perfectly performed that obedience which Christ performed for me. Why do you affirm that you are righteous by faith only? Not because I am pleasing to God by the worthiness of my faith, but because the alone satisfaction, righteousness, and holiness of Christ is my righteousness before God; and I am only able to embrace this and apply it to myself by faith. Why cannot our good works be our righteousness, or any part of our righteousness before God? Because it is necessary that the righteousness which can stand in the judgment of God should be perfect, and in every part agreeable to the divine law; but our performances, even the very best, in this life, are imperfect and defiled by sin. How is it that our good works merit

nothing, when God promises to bestow a reward on them, both in the present and in the future life? That reward is given, not of merit, but of grace. But does not this doctrine render men careless and profane? No: for it is impossible that those who are inserted into Christ by faith, should not bring forth the fruits of gratitude. Since, therefore, faith alone makes us partakers of Christ, and of all his benefits; whence does this faith proceed? From the Holy Spirit, who produces it in our hearts by the preaching of the Gospel, and confirms it by the use of the Sacraments."

An explanation of the sacraments, and of the power of the keys, then conducts us to the third division of the catechism—*Gratitude*, which is managed with an uniform regard to the holy efficacy of the Gospel. Good works are performed, because after Christ hath redeemed us by his blood, he renews us also to his own image, by his Spirit; in order that having received so great blessings, we may prove our gratitude to God through our whole life, and that he may be glorified by us. Therefore those who persist in the ways of sin can never be saved. The decalogue, as the rule of our obedience, is then expounded; and the catechism closes with a declaration of the necessity of prayer, and a brief explanation of the Lord's Prayer, as the guide for our petitions.

The concluding work of the volume now claims our notice, viz. The judgment of the national Synod of the Reformed Churches in the Netherlands, convened at Dort, a town of the united provinces not far from Rotterdam, in the years 1618 and 1619, concerning the five points of doctrine controverted in the Belgic Churches. The only information which is afforded us concerning this celebrated Synod, is to be found in the preface prefixed to its canons by the Synod itself, under the authority of the Prince of Orange; the assistance of the divines of Great Britain, and of many princes, counts, and republics, having been obtained, in order that the doctrines of Arminius, and his disciples might be determined on by the word of God, and that peace and tranquillity might through the divine blessing be restored. We are then informed that

"The Synod, being convoked, and bound by oath to take the Scriptures as their only guide, and to act in the whole affair with the most scrupulous conscientiousness, endeavoured with great assiduity and patience, to induce the chief patrons of these doctrines to explain at large their views, and the reasons of them, with regard to the five heads under dispute." "Upon their rejecting," continues the preface, "the judgment of the Synod, and refusing to answer the questions proposed to them in a suitable manner; and when neither the admonitions of the Synod, nor the directions of the delegates of the most noble and honourable the States General, nor even the commands of the most illustrious and mighty Lords the States General themselves, availed any thing with them; the Synod further by the authority of the same Lords, and according to the custom long since adopted by ancient Synods, was obliged to proceed in another method, and an examination of those five doctrines was instituted from writings, confessions, and declarations, which were in part published before, and in part exhibited to this Synod."

The Canons are subscribed by the officers of the Synod, by five divines of Great Britain, three of the Electoral Palatinate, four of Hesse, five of Switzerland, two of Wetteravia, two of Geneva, three of Bremen, two of Emden, five of the Netherlands, four of the Dukedom of Geldria and the county of Zutphen, five of South Holland, five of North Holland, five of Zeland, two of Utrecht, four of Friseland, six of Transylvania, six of Groningen and Omland, two of Drent, and six of the French Netherlands.

The proceedings of this Synod are highly deserving of the attention of the English Theologian, both because our own Church, with the particular approbation of king James, was represented there by some of our ablest divines*, at the distance of only 47 years from the confirmation of our articles in 1571; and because a very eminent degree of piety, affection, and holiness, pervades the whole. We

* Witness the names of Davenant, Carlton, and Hall. The name of the latter does not indeed appear among the subscribers, but this was owing to a severe indisposition, which obliged him to leave the Synod previously to its dissolution. See the specialties of his life, where will also be found some account of the weight which he possessed in the deliberations of the Synod.

cannot, however, but deeply regret that the Remonstrants on the one hand, and the Synods on the other, should have ventured to advance, as doctrines of unquestionable authority, such subtle, refined, and delicate statements, on subjects respecting which Scripture is either wholly silent, or so brief and obscure as to discourage men from forming any strong opinions either way *.

The controverted points, as they are here stated, respect the divine predestination; the death of Christ and man's redemption; the corruption of man; conversion to God, with the manner in which it is produced; and the perseverance of the saints. On these points it is unnecessary to say that very opposite views were entertained by the Synod and the Remonstrants. To us both parties seem to have erred in carrying their disquisitions, on some points, beyond the boundaries of Scripture. We pretend not indeed to blame those who venture, with modesty and diffidence, to attempt the solution of some of the more abstruse problems in Metaphysical Theology; but we have no hesitation in saying, that when any persons, whether they be individuals, or bodies of men, propose with *confidence*, or endeavour *authoritatively* to impose on others, as articles of faith, not those simple and elementary truths which are plainly and expressly revealed, but their own fallible, and in some cases, remote and subtle deductions from scriptural affirmations; they are not to be commended. This is a remark which applies with

* We would here remark, that neither in this place nor in the former part of our Review, have we any intention of representing the spirit, by which the Synod was actuated, as uniformly praise worthy. The letters of the English delegates shew, that on some occasions an improper degree of heat and asperity prevailed in their discussions. In our *general* statement of the character of the Synod, we are supported by the authority of the venerable Bishop Hall, who in a letter to Dr. Fuller, dated at Higham, August 30, 1651, speaks of the assembly in terms of respect and affection, as "that grave and learned assembly"—"my reverend and worthy associates"—"divines eminent both for learning and piety"—"holy souls who are now glorious in heaven"—"worthy and eminent divines"—and he pays a compliment to "their holy ingenuity, and gracious disposition to peace."

force to the Synod as well as to the Remonstrants: for however we may respect the great piety, and the manifest conscientiousness of the Synod, and however we may admit that they were not driven by the spirit of controversy to the same distance from scriptural truth and soberness; yet it is impossible for us to deny that they, no less than those whom they opposed, attempted to be wise above what is written. Such indeed is the natural effect of controversy: and it is an effect which we believe to be productive of very mischievous results, particularly as men being generally most solicitous about such of their opinions as are most exposed to hostile attack, those opinions are apt to acquire a degree of factitious importance, which serves to obscure the other and less exceptionable parts of their system. That much of the latitudinarian, and infidel spirit of the present age, is to be traced to the ridiculous, and iniquitous opinions, and practices, of the Romish Church, is a fact generally acknowledged. We believe that a portion of the same evil, probably no small portion of it, may be ascribed to the vehemence and pertinacity with which Protestants have insisted, not on those grand and essential doctrines of Christianity, which are incontestably revealed, and which prove themselves by their effects to be doctrines according to godliness; but on some abstruse dogma, which, whether in itself true or false, is perhaps almost as remote from human practice, as the problem of squaring the circle.

We shall not think it necessary to give a lengthened exposition of the sentiments which were held by the two contending parties on this occasion. An abstract of a few of their more prominent and peculiar tenets may not however prove unacceptable to our readers.

The leading opinions of the Synod respecting the controverted points may be thus stated.

By the eternal decree of God, a certain number of men were chosen to salvation before the foundation of the world, without any view to foreseen faith or worthiness: these in due time are called, justified, sanctified, and at length glorified. The fruits of election, and the only ground on which it can be assumed, are faith in Christ, fear of God, true repentance, hunger-

ing and thirsting after righteousness, increasing lowliness and purity of mind, ardent love to God, and uniform obedience to his commandments. The Scriptures declare that some are not elected, but are passed over: this is reprobation. The infants of the elect are saved. The death of Christ is the alone satisfaction for sin, and is abundantly sufficient for expiating the sins of the whole world. All indiscriminately are commanded to repent and believe, and are seriously invited to come unto Christ; and to all who come unto him and believe his Gospel, a promise is given of eternal life. The unbelief of men, and their refusal to come to Christ, proceed solely from their own fault. It was the design of God, that the saving efficacy of the death of Christ should work in all the elect, so as to bestow on them alone justifying faith, and to bring them thereby infallibly to salvation. Faith and repentance are gifts of God bestowed of mere mercy; and conversion is the sole work of his spirit, which however does not act in men as in trunks or sticks, or take away the will, or force it, but heals, quickens, and powerfully enlivens it. Those who are made members of Christ, God preserves by his power: They may and do fall into sin, by which they offend God, and wound their consciences; but God will renew them certainly and efficaciously by his spirit. This assurance of persevering is in Christians the genuine root of humility, filial fear, anxiety to please God, true piety, patience, ardour in prayer, solid joy, gratitude, and good works.

The following are some of the chief opinions which the Synod condemns as heretical.

Election is dependant on foreseen works. The elect may and do finally perish. The Gospel is sent to one nation rather than to another for its superior worthiness. God destined his Son to the cross without the design of saving any one in particular. The covenant of grace does not consist in our being justified and saved by faith in the merits of Christ, but in faith and imperfect obedience being taken for the perfect obedience of the law. All are freed from the guilt and condemnation of original sin. Free-will, and not the mercy of God, is the turning point in salvation. Christ

could not die for those whom God chose from eternity. The will is not so corrupted by the fall as that the unregenerate may not hunger and thirst after righteousness, and so use the light of nature, as to obtain thereby saving grace. In conversion new habits are not infused into the will; and faith is not the gift of God. Man can resist grace in such a way, that it is in his own power to be regenerated or not. God does not efficaciously assist the will before the will moves and determines itself. Perseverance always depends on the determination of man's will. The truly regenerate may finally fall and perish. A man may be frequently born again, &c. &c.*

The conclusion of the Canons renounces with great detestation, those abuses of the doctrines they unfold, which were commonly urged against them by their opponents; and exhorts the ministers under their in-

* It seems important here to remark, that many of the above propositions are as directly at variance with the opinions of Arminius, and of such persons of piety in the present day, as incline to adopt his views respecting predestination and election, as they are with the canons of the Synod of Dort: witness the following extracts from "the five points," containing an exposition of the Arminian tenets. "True faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing. It is necessary, therefore, to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ. This divine grace or energy of the Holy Ghost, which heals the disorder of a corrupt nature, begins, advances, and brings to perfection every thing that can be called good in man. Consequently all good works, without exception, are to be attributed to God alone, and to the operation of his grace." Witness also the writings of Fletcher of Madeley, Mr. Gisborne, Mr. Bates, &c. &c.

It is equally due to those divines in the present day, who lean more to the Calvinistic than to the Arminian hypothesis, to say that they in general exclude from their system, as far as we can judge both from their writings and from their pulpit addresses, such of the Synod's views as would appear harsh and revolting to the pious Arminian. Innumerable proofs to this effect might be produced.

fluence to a close adherence to the Scriptures in their sentiments and language, and to a careful abstinence from every phrase which exceeds the limits of the genuine sense of the Word of God.

The sentence of the Synod against the Remonstrants is then added, in which ministers and tutors are admonished to instruct all persons who are under their care in this pure and sacred doctrine, and to use every means in their power for the recovery of the erroneous. The Remonstrants are declared to be interdicted from every ecclesiastical function, until they repent and return to the Church; and the States-General are exhorted to confirm with their authority the decrees of the Synod. With the approbation of the States-General the whole volume is concluded.

Our readers will, we doubt not, perceive, from the analysis which we have given, the importance of this volume; and we cannot but congratulate the Christian world on its appearing under the auspices of the University of Oxford. It enables us to form our judgment on matters of religious controversy from the original documents of the Reformation. It is exposed to none of the objections which are advanced against the writings of modern divines: but comes to us with all the authority and wisdom of the purest æra of the Church. The works of which it is composed were all of them, if we except the judgment of the Synod of Dort, contemporary with our articles. The Helvetic Confession received the express approbation of our Church, and several parts of our public formularies may be evidently traced to those of *Ausburgh* and the *Netherlands*. The uniform statement of the main doctrines of Christianity must strike every attentive reader. In these there is no concealment or discrepancy. They form the ground-work, and are united with the superstructure of every confession. That man is wholly fallen from God and holiness, that his understanding is darkened, his will corrupted, and his affections depraved; that justification is by faith alone in the merits of Jesus Christ, and in no part on account of our own works and deservings; that the atonement and mediation of the Redeemer alone procure us an approach to God and eternal life; that holiness and the re-

newal of the heart are the work of the Holy Ghost, and the effect of the grace of God; that in this manner the love of God in Jesus Christ becomes the ruling principle of the heart; that this love is the motive of all new obedience, and necessarily leads to every holy disposition, word, and work; that christian morality is the proper and delightful employment of every justified character, and forms the grand evidence of his state: in a word, the total ruin of man by nature, and the entire recovery of him by grace; his fall in the first Adam, and his redemption by the second; form the prominent features of these writings. And it appears to us to be important to observe with regard to them, that these particulars which we have enumerated have no necessary connection, according to the mistaken representations of modern divines, with the doctrines of Calvin. They are common to every system of religion which takes the Scriptures for its guide. They are defended with equal fervour by the pious disciples of *Arminius*. They are the simple unadulterated dogmas of the primitive Church and of the true Churches of Christ, in every subsequent period. They are necessary to the life and efficiency of Christianity.

In this age of controversy, indeed, the truths of religion are spoken of with a cold and distant reserve. Doctrines are contended for with violence, more for the purpose of victory than practical benefit. But by the reformers they were not defended as subjects of theory, but of life and holiness. They were not notions in the head; but principles of the heart. They were not acquired by human learning or critical investigation merely, but by the inward teaching of the Holy Spirit, by the Spirit of God enlightening their understandings, "cleansing the thoughts of their heart," and bestowing on them "a right judgment in all things." They were doctrines according to godliness; the fruit of a new and spiritual life, and the source of all consolation and obedience.

We would earnestly recommend it therefore to our readers, and especially to the clergy of our Church, to observe the spirit and tendency of these reformed confessions, as well as the bare tenets which are maintained in them: the piety and holiness as well as the

orthodoxy of those creeds: the evident tenderness of conscience, hatred of sin, love to the Redeemer, repentance for daily infirmities, pursuit of holiness, and indifference to the practice and opinions of the world, which stamp and elevate these discussions. Genuine vital godliness, not theory and opinion, were the objects of our venerable forefathers; and accuracy of sentiment was only impressed, as they knew it to be the scriptural means of producing fervent piety, and of promoting the salvation of men. Let then the enquiring mind, who simply desires to know what is truth, lay aside every prejudice. Let him be influenced by no party; but seriously peruse and diligently study the Word of God, comparing it, as he proceeds, with the volume before us, and with the Articles and Liturgy of our Church, praying for the guidance of the Holy Spirit, and determining to embrace truth without reserve wherever it appears, and we may then anticipate a favourable result. We may hope that the real nature of Christianity will gradually open on his mind. He will discover his own interest in the subject. The value of his soul, the nearness of death and judgment, and the unspeakable danger of any mistake will quicken his diligence. He will find that the doctrines of Scripture are confirmed by his daily observation, are necessary to his peace, and the only motives to acceptable obedience. He will discover, as he proceeds to acquire more knowledge, and to follow it in his practice with more decision, that his whole character demands a radical amendment. This he undertakes in the strength of God; and gradually becomes more fervent in prayer for divine instruction, more active in the use of means, and more conscientious in obeying the truth in his life and conversation. Thus he becomes settled in the doctrines and experience of Christianity. He begins, which is the only true method, by trusting in the Lord with all his heart, and not leaning to his own understanding; whilst numbers, neglecting this caution, rely only on human learning without a simple and entire dependance on the teaching of God, and thus adopt some forced and unscriptural tenets, the perversions of the fallen understanding and depraved heart of man, to the support of which every reformed document is,

per fas et nefas, to bear its testimony.

We would advise, therefore, every one who would conduct his enquiries on this subject with any success, to begin with the regulation of the heart, to remember that alienation from God is the source of every error of importance in doctrine as well as in practice, and that "he that will *do* his will shall know," says our Saviour, "of the doctrine whether it be of God or whether I speak of myself." Nor let such a character wonder, under such circumstances, if his views should be unpopular among the general body of mankind. So long as men are the servants of sin, they cannot cordially receive the pure tenets of the cross. "The world knoweth us not, because it knew him not," says St. John. Whilst the heart is united to its lusts, no strength of argument can lead to any salutary conviction. Controversy is an affair, therefore, which the Christian, except called to it by peculiar circumstances, will rather decline. He will prefer the silent eloquence of a meek and quiet spirit. He will proceed in the paths of holiness, endeavouring by an upright conduct and a truly christian temper to prove the excellency of his principles by the superior purity of his practice, and to avail himself thus of the most favourable means of recommending religion even to those who oppose themselves, if peradventure God will give them repentance to the acknowledgment of the truth.

An Exhortation to the Duty of Catechising; with Observations on the Excellency of the Church Catechism.
By EDWARD PEARSON, B. D. Rector of Rempston, Nottinghamshire.
12mo. pp. 48. Hatchard. Price 6d.

We lament, in common with Mr. Pearson, the prevalent neglect among our clergy of the duty of catechising, and the consequent ignorance of the lower classes respecting the true nature and design of Christianity. We cannot, therefore, but approve of his attempting to awaken those who are guilty of this neglect to a sense of their duty; and had he confined himself to this object he would have merited and obtained our unqualified commen-

dation. As the case stands, however, it is with no small pain that, in characterising his work, we find ourselves unavoidably compelled to speak of it in terms much more severe than we have often been obliged to employ, but which we should have been glad to have softened, could we have done so consistently with a regard to truth and justice. Certainly, amidst the torrent of calumny which has recently been poured forth against those clergymen who are called, or mis-called, evangelical ministers, few charges have been more unseasonably introduced, and more clearly unfounded than some which are advanced by this reverend gentleman. From a work, entitled, "An Exhortation to the Duty of Catechising," and "intended," as he tells us in a prefatory note, "for distribution among intelligent persons of the lower orders of life," we were entitled to expect, that not only all rancour and animosity, but even the unnecessary agitation of abstruse and unessential doctrines, should have been excluded. In this expectation we have been entirely disappointed. In the sixpenny pamphlet before us, we find these "persons of the lower orders of life," called to decide on the merits of the *Lambeth Articles*, and on the *five points* disputed between Calvinists and Arminians; points involving questions which the great Locke considered as "unintelligible" and inexplicable, (*Essay on Understanding*, chap. xxi.); points which have employed the talents and exceeded the skill of philosophers and divines in all ages, from the first origin of evil. Here also, in the unaccountable "blindness of party zeal," (p. 42.), Mr. Pearson endeavours to promote, among "the lower orders" of society, an attachment to the clergy of the establishment, by informing them that these clergy in general, through the neglect of an important branch of their duty, have *themselves* "laid the ground of the disobedience," and "defection" of separatists, (p. 30.); and by preferring against one class of them, in particular, a string of accusations, as unfounded as they are injurious; (p. 13—20, and 39—40.), accusations, in characterizing which we might, with perfect justice, retort the harsh language which our author frequently employs against the objects of his cen-

sure. (See in particular the bottom of p. 40.)

If this be the strain in which Mr. Pearson catechises in his own parish, we cannot wonder that, as he himself informs us, "generally no more than five or six attend, and these so young as not to be capable of understanding any explanation of the catechism;" and that "a great portion" of his parishioners "are not very well instructed in the principles of religion." (p. 21.)

"The hindrance to catechising," observes Mr. Pearson, amongst other strange assertions and reasonings, "derives great additional force from a particular circumstance. Of late years, a few of the ministers of the Church of England (few at least in comparison with the whole) have formed themselves into a party, and, under the name of *Evangelical* or *Gospel* ministers, have endeavoured, by every means in their power, to make way for the reception, and promote the growth, of Calvinistic opinions. These ministers, wishing still to be considered as true members of the Church of England, dare not venture on an open condemnation and rejection of the Catechism; but, aware of its hostility to their designs, they scruple not to adopt such measures respecting it, as are calculated to bring it into contempt; and are willing, rather than use it to any effect, to neglect the practice of catechising altogether. Thus it comes to pass, that the assistance of some of the most diligent ministers among us, for such, it must be acknowledged, many of the ministers referred to are, is wanting in that branch of the ministerial office, in which the labours of ministers, if exerted with judgment, would be exerted with the most beneficial effect; not to mention, that the contempt, which is thus brought on the Catechism, and on catechising, is not confined to the particular parishes or districts, in which it is first manifested, but extends itself into their respective neighbourhoods, and endangers both being brought into general disrepute." (p. 19, 20.)

On reading this passage, although not unaccustomed to the perusal of calumny, we confess ourselves to have been truly astonished. So far, in fact, are this description of ministers from adopting "such measures respecting it [the Church Catechism] as are calculated to bring it into contempt; and from "neglecting the practice of catechising altogether," that many of them with those zealous friends to evangelical preaching, Archbishop Secker and Bishop Beveridge at their head, have published com-

mentaries upon it, in which they recommend both the catechism itself, and the duty of catechising, in the very strongest manner; while in their own practice they are peculiarly distinguished by their diligence and success in the performance of this duty. The very room in which we sit contains lectures or commentaries on this catechism by those eminent evangelical ministers, Beveridge, Walker, Adam, Vivian, Stillingfleet, and Woodd. Similar treatises, from similar quarters, might be added to them at pleasure. The publications we have mentioned are almost universally popular among the ministers in question, and are some of them usually distributed among their flocks; nor we believe, can a single clergyman of this description be produced (if there can, let Mr. Pearson name him), who has not thought the exertions of these writers in favour of catechising highly commendable and worthy of imitation.

The exertions of this class of men have not, however, consisted in barely recommending the duty of catechising to others. Speaking of the success which attended his ministry at Truro, "I have reason to believe," says the excellent Mr. Walker, "we have been much forwarded by the blessing of the Spirit upon a free and practical exposition of the *Church Catechism*, which I have, after my poor measure, made by word of mouth, the *Sunday evenings of half the year*, an hour after service." (See *Life*, prefixed to *Lectures*, p. 20.) On another occasion, he laments, in the strongest terms, the evils attending "the superficial use or entire neglect of catechising." (Ibid. p. 44.) In his letter to Mr. Adam, published in our Vol. for 1802, p. 567, we find him in earnest consultation with his reverend brother on the best means of performing this duty; explaining to Mr. Adam his plan of procedure in it, with his method of dividing the young people into classes; and informing him, that his "audience was three, four, or five hundred." Accordingly his respectable biographer, another evangelical minister, speaking of him, says: "His heart was most set upon the much neglected duty of *catechising*, in which he spent every Sunday evening, from six to eight, from the beginning of February to the end of April, and again from the beginning

of August to the end of October. This he did to a very numerous congregation." (p. 40.) That Mr. Adam admired all this, and was himself also a diligent catechiser, the readers of the above letter, and of his answer to it, in our work, will be satisfied. Mr. Vivian's *Exposition of the Church Catechism* is "designed chiefly for the use of schools," is dedicated to the Bishop of the diocese, and is commended by a pious and sensible writer in our publication, (Vol. for 1802, p. 565.), and by Mr. Burn in his valuable "*Pastoral Hints on the importance of Religious Education*." In the preface to his work, Mr. Vivian extols the catechetical labours of Mr. Adam and Mr. Walker, and other clergymen of his acquaintance, and prays that their "example may be copied by many." The *Church Catechism*, by Mr. Stillingfleet, has reached a tenth edition, and is only an abridged summary of that pious divine's personal instructions to the children of his flock. Mr. Woodd, whose work (reviewed in our Vol. for 1802, p. 598), has arrived at the seventh edition, introduces his *Explanation of the Church Catechism* with a passage from Archbp. Usher, which enforces catechising in the very strongest language; and has afforded abundant other in evidence of his pious solicitude for the catechetical instruction of children.

Our correspondent W. R., to whom we have already referred, a minister undeniably of congenial sentiments, and to whom nearly every evangelical clergyman in the kingdom looks with respect, uses the following language on this subject: "The duty of catechising can hardly be recommended too strongly, as preaching is of little use to those who have not thus been taught the rudiments of Christianity. By catechising, I do not mean hearing children repeat the words of the Church Catechism merely, or any explanation of it, however excellent, but conversing with them on the subject, and by familiar questions and illustrations, leading them to a clear understanding of every part of it. This may be done, and when executed with skill, it is one of the most useful as well as popular exercises of the pastoral office. During the best and purest times of the Church of England, catechising, and

not preaching, was the addition made to the evening service on Sundays." Then, after further expatiating on the nature and advantages of this duty, as it may be performed under present circumstances, the writer adds, "I am an old practitioner in this way, and could, from long experience, urge the neglected duty of catechising upon all my younger brethren of the Church, as of very high utility. Indeed in many parishes almost all the good that can be done must be among the rising generation." (Vol. for 1802, p. 564.) Even that clergyman, who is on all hands censured as "the ringleader of the sect," against whose "evangelical" tenets Mr. Pearson has published two letters, and whom he frequently mentions, and seems indeed to have particularly in his eye, in the pamphlet before us,—we mean the author of the *True Churchmen ascertained*,—quotes and refers to the Church Catechism on many occasions, and bestows upon it the highest encomiums. Treating on the decalogue, "What," he says, "our Church understands is implied in this divine code, her *catechism* informs us; and she may challenge any human composition whatever to furnish a compendium of moral duty more concise and more complete; more pure, simple, and truly scriptural." (p. 222, 223, &c.) This clergyman, we have also been informed on the best authority, has regularly every summer, for the last sixteen years, catechised, during a course of Sunday evenings, the children of his parish, after the manner recommended by W. R. and by Mr. Pearson himself, (p. 31.)* He has also frequently di-

vided the catechism into portions, and delivered expository lectures upon it to his congregation instead of sermons. In this manner does Mr. Overton "neglect the practice of catechising altogether," and "adopt measures to bring both the catechism and catechising into contempt."

In the neighbourhood of this gentleman also, where the pernicious effects of his anti-catechetical prejudices are likely to be most severely felt, there is a minister of similar principles, who, with great diligence and success, has discharged the duty under consideration for nearly forty years; usually to almost as many *hundreds* of catechumens as Mr. Pearson has *individuals*; many of whom, we are told, as is fully manifested by their answers, are also "capable of understanding" him. There are several other clergymen in the same vicinity, who follow this venerable divine's example. And within the compass of a day's ride from York, at least *forty* ministers might be produced who conscientiously discharge the duty of catechising, and to whom Mr. Pearson would give the title of *evangelical*. And not only in that county, but in every other to which our information extends, these ministers are distinguished by their peculiar attention to this duty, enjoined by the canons of our Church: it is a part of the shibboleth by which they are known.

It will be no contradiction to this statement if *individuals* may be found, to whom Mr. Pearson may apply the appellation in question, who are negligent in this branch of their duty. It is not to be expected that the profession of the very best principles should in *all cases* secure a correspondent behaviour. If, in fact, any of this class of ministers are guilty of such neglect, their conduct, we can safely say, is disapproved by the rest, who form the great body of them; and is, we believe, so far from being the result of contempt for the catechism, that it would be acknowledged to be a blameable neglect by themselves. And does not Mr. Pearson know how

points as are within their reach; and enabling them, at length, to give a clear account of all parts of the Christian dispensation, and become fully acquainted with their duty both to God and man." (p. 31, 32.)

* The passage here alluded to is the following extract from the writings of Bishop Law:—"By catechising I mean, not the procuring of our own Catechism, or any other short explanation of Christianity, to be said over a few times by rote, nor the delivering any stated discourse thereon (though these may be of great use in their turns); but the free, frequent, and familiar exercising of young persons in it, till they thoroughly understand, and can express, the meaning of each word and phrase, according to their respective capacities, experience, and degree of improvement; thus leading them on gradually from sounds to sense; forming their thoughts, and fixing their attention to the reason and relation of things; aiding and inuring them to reflect a little on such

plentifully such instances of neglect may be produced from among another description of clergymen? Or can he indeed shew, that, *generally* they discover any such diligence in the discharge of this duty, as that which, as we have proved, is exhibited by the persons under his censure? What is the testimony of Bishop Law, whom Mr. Pearson repeatedly quotes on the subject? "At present," says his Lordship, speaking of catechising, "this is a work which *many*, either discouraged by *disuse* and the despicable notions which are apt to be entertained of it, or deterred by its difficulty, are *extremely shy of undertaking*. Some have not the desire, some not the resolution, to set about it: and most content themselves with causing the Church Catechism, or a comment upon it, to be repeated in the time of Lent." Yet, adds the sensible prelate, "Sure I am, catechising in its original true sense, implies something more than the bare running over an old form." (Dissert. p. 12.) At any rate, Mr. Pearson's charge is unjust because it is general. At the very best, it is a general conclusion from partial premises. His accusation is expressly against *all* who are represented "under the name of *Evangelical* or *Gospel* ministers." (p. 19.) To all these, therefore, his readers must apply it, and especially to those of them whose names he mentions, and against whom, as evangelical ministers, he has so strenuously laboured.

Supposing then, that these evangelical clergymen really resemble those fallen angels to whom Mr. P. by his quotation from Milton, (p. 16.) compares them; yet, ought they not to have their due? Whatever other charges this writer may be able to substantiate against such ministers, ought he not to be grieved for having thus charged them with *neglecting altogether*, and with *endeavouring to bring into contempt*, the practice of a duty, by their diligent attention to which they are so peculiarly distinguished? Not to remark, that the fallen beings here alluded to, reasoned high of "*free-will*," as well as of "*fixed fate*;" not to contend, that Mr. Pearson's reasonings on these abstruse subjects have been higher than those of the persons he censures, who expressly disclaim such reasonings, (see Overton, p. 353.); it surely be-

comes this divine to consider, that there are other ways in which men may resemble these wicked spirits as well as by reasoning of "*fate*;" and that in no character is this resemblance so strong as in that of a "*calumniator of the brethren*:" (See Rev. xii. 10, &c.) It becomes him to consider, that he is taught in his catechism "*to hurt nobody by word or deed*; to be *true and just* in all his dealings;" and to abstain "*from evil speaking, lying, and slandering*:" it becomes him seriously to consider, that the crime of violating these duties is in the highest degree aggravated, when it is committed by a professed guardian of morality and religion.

But let us enquire, whether the reasons which our author assigns for the neglect in question, are not as unfounded as the charge itself. One of these, he tells us, is "*the prevalence of Calvinistic opinions among us*." It is needless, says a person of this persuasion," as Mr. Pearson states his reasoning, "*to have my children catechised or instructed in the principles of religion*; for, if they are destined to be good, they will be so without instruction; and, if they are destined to be otherwise, they will be so whether they are instructed or not." He adds, "If such foolish notions should go on to gain ground, as they seem to have done for some years past, there will soon be an end, not only of all true religion, but of all common honesty in the intercourse of life. A person will then have only to say, in excuse for the most dishonest or atrocious action, '*I was fated or predestinated to do it*.'" Mr. P. farther intimates that persons of Calvinistic sentiments must be "*negligent about the means*" of grace. (p. 13, 14.) Now, although for reasons already obvious, all evidence might be rejected as inadmissible which depends on the testimony of one who has laboured to persuade the public, that the evangelical clergy "*neglect the practice of catechising altogether*;" yet we here call upon this gentleman to produce any such reasoning as the above, or any that has the smallest resemblance of it, from the writings of any one of the clergymen under his censure, or of any one of their adherents who is allowed to be in possession of his reason. Academicus, whom Mr. Pearson quotes as a

complete Calvinist, (p. 43.), reasons in a manner directly contrary to this. He argues, "that the *means* are necessary to the end, and equally predestined;" and that, therefore, in the neglect of *means* no person can expect the end. (p. 22, 23.) So also reasons Mr. Scott, in his Sermon on Election, (p. 41.); and so reasons the most Calvinistic of the clergymen in question. It is no matter whether or not Mr. Pearson sees the justness of their reasoning. It is enough for the purposes of the present argument, that it appears conclusive to themselves. But out of his own mouth this accuser of his brethren is condemned. Calvinists, he here informs his readers, adopt a mode of reasoning, which induces them to reject or neglect the use of *means* in religion. Yet "it must be acknowledged," he says, in the same pamphlet, that "many of the ministers referred to" in his censure, that is, many of the Calvinistic ministers, are "some of the most diligent ministers among us." (p. 20.)

The erroneousness of Mr. Pearson's positions is further strongly displayed by what he advances, in illustrating his subject, concerning "our fellow-countrymen in Scotland."—"Bishop Burnet," he observes, "speaking of the learned and primitively pious Archbishop Leighton, after his retiring into Sussex, says, 'He oft lamented to me the stupidity, that he observed among the common people of England, who seemed to be much more insensible in matters of religion, than the common people of Scotland were.'—"The same difference in this respect," Mr. Pearson is persuaded, "continues to this day." And "the only practicable remedy" for our prevailing ignorance "I can think of," he says, "is, that, in imitation of our fellow-countrymen in Scotland, we institute schools in every parish," or district, for the instruction of the children of the poor "in the first principles of religion." (p. 10—12.) But this "learned and primitively pious Archbishop" was unquestionably a Calvinist: in these parish schools in Scotland children are instructed in the *Assembly's Catechism*, which is highly Calvinistic: among these less stupid and more religious common people in Scotland, there is a far greater "prevalence of Calvinistic opinions" than among us. Our author's reasoning, therefore, a-

mounts to this: the neglect of the religious instruction of children in this country is owing to the prevalence of Calvinistic opinions among us; from these opinions, should they gain ground as they have lately done, "there will soon be an end, not only of all true religion, but of all common honesty in the intercourse of life:" yet in Scotland we have had a learned and primitively pious Calvinistic Archbishop: yet the Calvinists in Scotland are much better informed and much more religious than the Arminians in England: yet the exertions of these Calvinists in instructing their children, are pointed out for our imitation, as the only remedy for our ignorance. Really, if such advocates for the Church as Mr. Pearson "should go on to gain ground, as they seem to have done for some years past," (p. 13.) what will the enemies of the establishment say of us?

Mr. Pearson further remarks, "as the prevalence of Calvinistic opinions is an occasion of neglecting catechising, or the religious instruction of youth, in general; so is it, if I mistake not, a great hindrance to the use of that catechism in particular, which is provided and prescribed by our Church." He then informs us, that this catechism "contradicts the fundamental principle of Calvinism;" and that the *evangelical* ministers are "aware of its hostility to their designs." (p. 17—19.) Now that this catechism, which affirms that we are "by nature born in sin, and the children of wrath," is hostile to Mr. Pearson's theory, is a fact which even his Anti-jacobin friends have affirmed, (see Anti-jac. Rev. Nov. 1802), and which, notwithstanding his subsequent explanations, appears to us capable of demonstration. (See Annotations, p. 138.) It would, however, be exceedingly difficult for this author to shew, what the Church catechism contains that is less evangelical than the ordinary language of our Baptismal Service, Liturgy, Articles, and Homilies. According to Dr. Kipling, whose pamphlet Mr. Pearson highly extols, these latter forms so plainly "exclude Calvinists from the reading-desk," that nothing but "mental derangement" and "deliberate wickedness" can mistake them. (p. 54, 55.) Why then should persons, thus devoid both of reason and

principle, have the smallest scruple in respect to any compendium of doctrine? Why should even Calvinists who cheerfully subscribe and use these other plainly Anti-calvinistic forms, reject an Anti-calvinistic Catechism? But unluckily for Mr. P. the explanation of the Christian Creed, given in the catechism, contains more precisely, if we may credit themselves, the sentiments of the great body of the evangelical clergy, than almost any other human composition of the same extent. (See Overton, p. 93—98.; Scott on Election, p. 7.; Milner's History, &c.) And their numerous commentaries on this catechism, their exalted encomiums upon it, and their zeal in inculcating it, shew, beyond all question, that they view it in a *directly opposite* light to that in which Mr. Pearson supposes them to see it. They think, with the pious Bishop Hall, "There is no employment in the world, wherein God's ministers can so profitably employ themselves, as in this of plain and familiar catechising." This passage, with an express commendation of "our publicly allowed catechism," from Bishop Hall, Mr. Pearson quotes *against* the evangelical clergy. Yet Bishop Hall, the zealous friend of our catechism and of catechising, unquestionably maintained those precise sentiments which, Mr. Pearson says, "endanger both being brought into general disrepute!" (p. 20.) Of this circumstance, the attentive readers of the Christian Observer will want no further proof.

Such is the inconsistency, as well as the injustice, of Mr. P.'s charge respecting the catechism and catechising. This, however, is but one out of several equally unjust accusations which his pamphlet contains. With a similar regard to truth and propriety, "persons of the lower orders of life" are here also informed, that the difference between those who are called evangelical ministers and the rest of the established clergy, solely respects the points "which are disputed between Calvinists and Arminians;" that the opinions of the evangelical ministers are those of the *Lambeth Articles*; that they not only make these opinions, that is, the doctrines of the *Lambeth Articles*, "the chief subject of their sermons, and the criterion of true churchmanship, but represent the belief of them as necessary

to salvation:" that, "in the blindness of Calvinistic zeal," they represent those who speak the sense of the *Lambeth Articles* "as the *only true Churchmen*;" that they are desirous "of effecting an *alteration* in our established forms of belief and worship;" desirous "that the *Lambeth Articles* should be added to our form of belief, and that such changes should be made in our form of worship as might render it more consonant to their opinions, than it is at present," &c. &c. (p. 39—43.) In proof of these assertions, and of the folly of the clergymen to whom they refer, Mr. Pearson quotes a writer, who, he says, "has attempted to defend Mr. Overton against the attack of Dr. Kipling:" he refers also to the work of Dr. Kipling, to Archdeacon Daubeney's Reply, and to his "own two letters to Mr. O." Hence his readers cannot but suppose, that Mr. O. in particular teaches and preaches in the manner described. On this string of charges we shall only remark, that each of them is *just as true* as the assertion, that evangelical ministers "*neglect the practice of catechising altogether.*" On examining the author particularly mentioned and referred to by Mr. Pearson, we find incontrovertible evidence of the *direct contrary* to every one of them, in every part both of his Apology and his Sermons. Similar evidence might be added at pleasure: what then will not Mr. Pearson affirm?

But what, indeed, will not he affirm, who also says, that John Wesley was a Calvinist in doctrine; that he separated from the Church "as a Calvinist;" that his "followers" hold "many opinions, which are *strictly and peculiarly Calvinistic*;" and that "they would freely enough subscribe to the fifth" of the *Lambeth Articles*, which teaches, that "a true, living, and justifying faith, and the Spirit of God justifying, *is not extinguished, falleth not away in the elect*, either finally or totally!!" (Letter, p. 53, 80, 83.) What will not he affirm, who tells us, that "whenever it is said that we are justified or saved by *faith only*, faith is spoken of, not as the *condition* of our justification or salvation, but as the *meritorious cause*!" (Letter, p. 84.) What will not the divine affirm, who says, "The Puritans generally objected more to our doctrine than they did to our disci-

pline?" (Letter, p. 45.) Of what inconsistencies is not he capable, who here speaks of "those *Arminian*" opinions, which, he says, "are maintained by the generality of the clergy of the Church of England, and which, as has repeatedly been shewn, are agreeable to the *Articles, Homilies, and Liturgy of that Church*," (p. 40, 41.); and yet, in the very letter referred to for this proof, tells us, that, "properly speaking, our Church is not, in her doctrines, *Arminian*!" (Letter, p. 19.) What advantage can our subject derive from the efforts of a writer, who says, "My opinion is, that if, so far as subscription to the Articles is concerned, either *Arminian* or *Calvinistic* ministers of the establishment are wrong, it is only in considering themselves exclusively right," and who yet extols, without qualification, Dr. Kipling, who maintains that every Calvinist who has subscribed to our Tenth Article has "committed a crime closely bordering on perjury!" (Letter, p. 33, and Kipling, p. 37. &c. &c.)

"Vainly puffed up in their fleshly minds," says Mr. Pearson, "they," that is Calvinists, "intrude into those things which they have not seen." Whether the first part of this scriptural quotation might be fairly retorted, we must leave to Mr. Pearson himself to decide; but sure we are that, in the work before us, he has intruded into things, the most notorious parts of which he either does not or will not understand. We are aware that no misrepresentations are too gross to obtain credit among "persons of the lower orders of life;" or to be applauded by some violent associates, or by some insidious reviewer, (see *Monthly Review* for September, 1805): but still this can be no sufficient warrant to a man's own conscience; (and still less will it prove so in THAT DAY) for the circulation of calumny. Even if Mr. P. through the force of his prejudices, permitted himself to be deceived by the representations of others, he is still not to be excused. He ought to have investigated the fairness of these representations: he ought to have ascertained the reality of the facts, before he ventured to compromise his own character, by becoming the instrument of calumniating that of his brethren, and by giving the authority of his name, the value of which we were till now disposed to

rate highly, to statements which we have no hesitation in saying, are in equal defiance of truth and charity.

The propositions which Mr. Pearson makes with a view to the remedy of the evil of which he complains, viz. a neglect of catechising, are, 1. That the Bishops should lay a stress on the duty, and exert their authority, in exacting a due discharge of it.—2. That the parochial clergy should catechise either every Sunday, if circumstances will permit, or very frequently, and not merely in Lent.—3. That all who have the charge of youth should cause the youth under their care, not only to be instructed in the Church Catechism, but also to attend to have it explained by their minister.—We wish with all our heart that these rules were universally adopted, and invariably practised. Their effect, however, must greatly depend, under the blessing of God, on the manner in which the duty enforced by them is performed. If performed in a cold, listless, uninteresting, and merely perfunctory manner, little benefit is to be expected from it. If, however, the clergy in general would enter earnestly on the work; if they would labour first to imbibe themselves the spirit of the catechism, and would make the success of their catechetical instructions the subject of unceasing prayer to the giver of all grace; if they would study by the uniform expression of kindness, and by a manifest solicitude for the spiritual interests of their flock, to conciliate their regard and affection, and, by using the utmost plainness and simplicity of speech, to reach their understandings; if moreover they would give its due prominence to every part of this admirable compendium, and while they enforce the moral duties which it enjoins, be particularly careful to fix in the minds of their catechumens those principles of faith in a crucified Redeemer, dependence on the Holy Spirit, and love to God, which form exclusively the springs of all acceptable obedience; then we should entertain little doubt that the benefit would be extensive and lasting: the blessing of God would attend the ministrations of his servants: and our Jerusalem become a praise in the earth.

Edinburgh Review or Critical Journal. No. XIII. Article V. *Hints towards forming the Character of a young Princess.* Edinburgh, Constable; London, Longman and Co. October, 1865.

It has, we believe, been observed, that men are too apt to decry the talents of those whose principles they dislike, and that where they find a book too bad or too good to suit their own taste, they usually stigmatize it as too dull to be read. We are afraid we should be suspected of acting from some such disposition as we have described, were we to lay open our full opinion of the critique on Mrs. More's "Hints," which has lately appeared in the *Edinburgh Review*; and therefore on the degree of ability with which it is written, we shall say but little. Perhaps the *Edinburgh Review* has, of late, run too much into the style of prolix dissertation, and has thus acquired somewhat of a heavy and *German* (or, as some Southern wits might say, *Scotch*) appearance, not very well adapted to a popular work. The Reviewer of Mrs. More, however, has clearly not erred in this extreme. One or two learned digressions excepted, he hardly glances at the many questions, as interesting as they are vast, which his subject must almost have forced on the notice of every thinking mind. Pleasantry seems to have been his chief object; and, whether he has succeeded in the pursuit of it or not, he certainly shews enough of talent to do mischief, and, we are sorry to say, the extensive circulation of the *Edinburgh Review* will, as certainly, give him the opportunity.

This is not the first time that we have complained of the religious sentiments of the periodical publication before us; but unquestionably there has never been so much cause of complaint in this respect, as on the present occasion. Whoever has watched the spirit of this distinguished journal, would naturally have expected its editors to treat a work of such unostentatious principle as the "Hints" with good nature at least, although not with favour. Good sense, a strong feeling in behalf of the right of private judgment, and an infinite contempt for vulgar prejudice, might be expected to elevate these critics considerably above the low level of those who,

making no distinctions, and defining no terms, cry down every thing religious for rhapsody, and all zeal for "zeal without knowledge." It might have been, therefore, conjectured that they would plume themselves upon their candour in such a case, and speak at least the language of liberality. The morality of their author, we might have presumed, they would commend warmly, and what they might be disposed to call his *doctrinal singularities*, they would probably affect to regard only with a smile of superiority. The article before us, however, is drawn up in a far different taste. It does, indeed, assume a tone of conscious superiority, and of ridicule rather than of censure, in its allusions to the opinions of Mrs. More on theological subjects; but its jests are not the jests of indifference; while it frequently adopts a language which must give extreme pain to the friends of revelation, and which, we have reason to believe, has shocked persons by no means remarkably religious. The writer treats Mrs. More not only without extraordinary candour, but often with singular unfairness. He relieves, it must be owned, his sarcasm with a few dashes of compliment to the ability of his author; but these civilities he has probably interspersed, rather from deference to her established reputation, and by way of saving appearances, than because he really discovered ability in her book. He must, indeed, have discovered it there, had he looked for it; but we are much mistaken if he read any portion of the *Hints* with a view to measure the mind of the writer, or to estimate the correctness of her information, or to prove the soundness of her admonitions. He seems both to have read and written, principally with the purpose of raising a laugh from his lighter and less thoughtful readers; and this he will undoubtedly effect.

The conviction which the critic labours to impress on the mind of his reader, is this, that Mrs. More is troubled with certain absurd prejudices, which greatly warp her judgment; and an intimation is given, that these prejudices are of a religious kind. Erroneous opinions on so important a subject as that of religion, are often so pernicious, that we might have expected to find those of Mrs. More carefully exposed; but

the Reviewer has only amused himself with attacking a few of the particular absurdities into which his author has, it seems, been led by them, and through this ground we must be content to follow him. We shall, for the sake of convenience, first notice the most conspicuous instances (we cannot notice all) in which Mrs. More's sentiments are misrepresented, in order to be opposed or ridiculed; and then we may examine some of the critic's own opinions, where he opposes his author with tolerable fairness.

It may seem a trifling circumstance, but we are tempted to remark it in passing, that the Edinburgh Reviewer, for whatever reasons, generally affects the language of profound ignorance with respect to the author of the Hints. His ignorance could hardly be real, since, for several months before the appearance of this critique, the matter had been no secret, and was even proclaimed in some of the English Journals. Indeed the Reviewer himself, in one place, gives the *initiated* to understand that he is better informed than he chuses to appear; though this is done in a manner which, our readers will probably agree with us in thinking, discovers rather more adroitness than good nature. An allusion is made to the Blue-stocking Club, and then two Latin lines are given about learned ladies. This is certainly a very ingenious method of hinting at persons without naming them, and especially when the hint is pointed with a happy quotation out of Juvenal; but the Reviewer should recollect, that both Juvenal and his brother-satirist Persius, are reckoned somewhat too severe upon the ladies, and he would probably be chidden, for quoting such authority, by the last translator of Persius, who smartly animadverts on the ungallant spleen of the two poets in question.

The first example, which we shall adduce, of this writer's misrepresentations, is exhibited in the following extract.

"Some of the author's observations on the study of history, are certainly deserving of attention; and yet, we must confess, we were sometimes startled at his oddities and his prejudices. In the list of those historical writers, whom in his seventh chapter he recommends to be read, whose merits he details, and who amount to

about twenty in number, Rollin is placed before Thucydides and Xenophon; the Life of St. Louis by Joinville, is mentioned immediately after Cæsar's Commentaries; much is said about Bishop Burnet and Lady Russell, before we hear a word of Livy and Tacitus; and the name of the historian of the Decline and Fall of the Roman Empire is omitted, without even a hint at his merits."

In all this, nothing is really calculated to startle us, excepting the incredible carelessness (not to say, the *perverseness*) of the objector. The very title of Mrs. More's seventh chapter convicts him; "Subject of ancient history pursued. Characters of historians *who were concerned in the transactions which they record*. Other historians recommended." In conformity with this title, the author commences with mentioning and temperately approving Rollin's ancient history*, but mentions it chiefly, to remark the *superior* value of those original records which have been penned by statesmen or heroes, actively engaged in the transactions related. Of such histories, both ancient and modern, a catalogue is added, the authors being ranged in rough chronological order; and from this circumstance, and from this alone, it inevitably happens, that Joinville, who is the eldest mentioned of the moderns, stands next to Cæsar, who is the latest mentioned of the ancients. It is evident, that from such a catalogue, Livy and Tacitus are necessarily excluded, since neither of them is, in any degree, the hero of his own tale. What is left us of Livy, is not even contemporary history; and Tacitus, though he had been a spectator of what he describes had yet been a *mere* spectator; he might say with emphatic propriety, *quæque ipse miserrima vidi*, but he could not have completed the sentence. These eminent writers, however, are afterwards introduced under a distinct head. Whether the misrepresentations of the Reviewer on this subject, are to be ascribed to his *oddities* or his *prejudices*, we will not undertake

* Voltaire thought this work the "best historic compilation in the world," but even this eulogy is tameness compared with the praises bestowed on it by Rousseau. (See the Encyclop. Britan. article *Rollin*.) Was this owing to oddity and prejudice?

to determine; we may venture however to remark, that, if this be a fair specimen of his general accuracy, he may be a very good critic of historic writing, but he would make a very bad historian.

On the omission of the name of Gibbon, with which Mrs. More is reproached, it might abundantly suffice to observe, that to enumerate every thing, formed no part of her plan. Possibly indeed, she may have her reasons, as we certainly have ours, for objecting altogether to the perusal of this historian's writings by the royal pupil; nor is it, among others, a very weak ground of objection, that the royal pupil must be a child of miraculous intellect, if she could comprehend a single page of them. But whence does it arise that a critic so learned, so jealous, and so quick-sighted as the Edinburgh Reviewer, should not have detected in Mrs. More's work a much more important omission than that of Gibbon, if (which we do not think) there be any importance in either,—the omission of Herodotus *?

We now advance to another instance of extreme unfairness. Speaking of the providential government of the world, the excellent author of the Hints observes; "We see the violent passions *providentially let loose*, when it was necessary for society to be roused from a pernicious torpor." This doctrine the critic seems to think dangerous, and, in a manner little bespeaking that reverence for his subject which he professes to inculcate, proceeds to enquire, "Is it Providence, then, that lets loose the guilty passions of the tyrant or the traitor, of the conqueror or the robber? Was it Providence that sent a Catiline, a Nero, a Robespierre, to scourge mankind out of a lethargy? Was the massacre of the Protestants under Charles the Ninth, designed by heaven, to give a fillip to slumbering virtue?" Soon after he says; "we are not persuaded that the great drama of human life could not be carried on without the assistance of those violent passions which sometimes so terribly agitate its scenes." From all this, the reader will, by every rule of inference, be led to suppose that the opinions of Mrs. More border, either

on the dreadful doctrine that the Deity is the author of sin, or on the scarcely less pernicious optimism of Pope. Now it happens that she guards against both these conclusions in the most positive terms, and exposes their impiety no less fervently, no less explicitly, and (with all due deference to their merited fame) more ably than the Edinburgh Reviewers. But what, then, are we to understand by the phrase, "the violent passions *providentially let loose*?" We answer, we are to understand, according to the natural sense of the words, that Providence, at times, loosens the restraints upon the passions of bad men, and overrules their permitted ragings (*permitted, not ordained,*) for the benefit of the world. Why moral evil is permitted to exist at all, it were hard to discover and presumptuous to conjecture; but it is neither presumptuous to conjecture, nor hard to discover, that one sort of evil is frequently permitted to balance and neutralize another. And while the sound theist will reject with abhorrence the opinion, that the Deity can have any complacency in evil, or that evil exists by his ordaining will and pleasure, he yet will not deny, however minute the distinction may appear, that it can exist only by his permission. The latter proposition, indeed, must seem almost *identical*, in the eyes of every man who believes in the co-existence (we speak it with reverence) of a God in heaven and moral evil upon earth. The distinction between sufferance and appointment is, we again allow, a difficult distinction; but we have here only a choice of difficulties, and every other supposition will land us in some greater, or at least, if we may so speak, in some *worse* difficulty,—in a disbelief of the Divine Power, which is virtual atheism, or in a distrust of the Divine Goodness, which, if not atheism, is something equally bad.

In the thirteenth chapter of the Hints, the following sentence occurs; "In the Old Testament alone, during those ages, was maintained that great truth, of there being *only one living and true God*; which, though now so universally acknowledged, was then unconceived by the politest nations, and most accomplished philosophers." By this observation is meant, we presume, not that no rude and faint notions of the Divine Unity

* Sallust also is omitted in ch. vii. but he is recommended in ch. iv.

existed in the Pagan world, but that this important doctrine was no where definitely conceived or explicitly recognised. Yet, overlooking this distinction, which the smallest candour might have suggested, our Reviewer proceeds to prove the prevalence of monotheism among the learned nations of antiquity; although, what is observable, all his authorities, with the exception *perhaps* of two, refer to a period later, by several ages, than the date of two thirds of the Old Testament, and some even descend as low as the third century of the Christian æra. But surely this display of erudition was unnecessary. Nothing can be better established than the fact, that the Heathen sages were not without some very imperfect impressions of monotheism; or, if any thing be better established, it is this other fact, that in language and practice those sages remained polytheists. Not one of them cherished so firm a belief in the doctrine of the Divine Unity, as to stake his life, or even his comfort, upon its truth. Not one of them entertained so deep a reverence for the Supreme Ruler, as to enshrine him apart from the impure altars of the popular superstitions.

We should the less complain of our Reviewer's learning on this point, were it original; but this is by no means the case. For, though he confesses no obligations on his own part to any authors but Jablonski and Warburton, and these only slight obligations, he is in fact, through nearly two pages, a close copyist of Cudworth. All the numerous documents which he cites, to illustrate the monotheistic principles of the ancients, with hardly three exceptions, are evidently transcribed, although without any acknowledgment, from that writer. This sort of plagiarism is not, we believe, thought unfair, and undoubtedly it is possible for a man of real learning to be guilty of it; but we cannot help thinking that, had the deed been done by a learned *lady*, we should have been entertained with many pleasant and ingenious sayings about pedantry and index-learning, and the cheapest ways of appearing wise; and perhaps, to crown all, with a smart couplet or two out of Juvenal.

But since the name of Cudworth (or, at least, every thing but his name) is connected with this question, and

since that eminent scholar has exhausted upon it all his learning, and with every disposition to prove that the Pagans were monotheists, it is fitting that we should enjoy the full benefit of his authority on the subject. His conclusion is as follows; "First, that the *intelligent* Pagans worshipped the one Supreme God, under many several names; secondly, that besides this one God, they worshipped also many gods, that were indeed inferior deities, subordinate to Him; thirdly, that they worshipped both the supreme and inferior gods, in images, statues, and symbols, sometime abusively called also gods." Such was the monotheism even of *intelligent* Pagans! Elsewhere the same author observes; "The Hebrews were the only nation, who before Christianity for several ages, professedly opposed the polytheism and idolatry of the Pagan world."

Our plan now leads us to consider some of the opinions which our Reviewer delivers in opposition to those of Mrs. More; and we cannot better preface our comments, than by suggesting to our readers the resemblance which a great part of the critique before us bears, in point of manner, to the sceptical writings of Gibbon. Whether this similarity be owing to a designed imitation of that author, or to the unperceived influence of a familiar acquaintance with his works, or merely to what may be styled the *parallelism* of human nature under given circumstances, we are ignorant; the fact of the similarity we may safely affirm, though it does not necessarily follow that we place the Reviewer on a par with the historian, either in learning or in ingenuity. It may be asked whether we, therefore, esteem this critic to be sceptical? We will not say this; but we will venture to say that he has here written what a sceptic might have been content to write. That his language is often sceptical, no reader, we should imagine, can help thinking. Indeed we should be tempted to advance farther, and to assert that none but a person inclined to scepticism could have penned this article, were there not room to doubt (and this doubt, as the least unfavourable supposition, ought to be indulged) whether, in his zeal against Mrs. More's supposed prejudices, the author may not have somewhat overstepped his own purpose, and

made a nearer approach than he wished, to the regions of infidelity.

The historian of the Decline and Fall of the Roman Empire has been often stigmatized as an *insidious* writer. A charge may be substantially just, although not accurately exemplified. In so far as the epithet *insidious* may be intended to imply a hypocritical profession of Christianity, assumed for the purpose of deceiving the reader, we doubt whether the epithet be altogether correctly applied in the present instance; for, in fact, the reader is not deceived. The irony which Gibbon employs, is sometimes subtle enough; but hardly any reader of common judgment, can, after reading a few pages, mistake its drift. The semi-ironical style had many advantages to recommend it to this historian, without supposing the advantage of direct imposture to have been one of them. There was the advantage, and this belongs to all *continued* irony, of the perpetual appearance of good temper, for *he* will not readily be supposed to speak in anger, who has leisure to speak in *equivoque*. There was the advantage also—an advantage not only common to all irony, but to every species of professed illusion, physical or mental—of interesting our attention, by the opportunity allowed us, of perpetually watching the operator's ingenuity and exerting our own. There was, farther, the advantage of avoiding all direct collision with the reader's prejudices, and of manœuvring him into a surrender. Last, but not perhaps least, (for even philosophers can be swayed by very vulgar motives,) there was the advantage of sinning morally without sinning legally. We have already hinted, that the Edinburgh Reviewer's ironical style is as little in danger of being misunderstood as that of Gibbon, though we do not suppose him to have adopted it with such deliberate intention.

Let it not however be supposed that we would acquit Gibbon of the charge in question. We would, on the contrary, press it on him with double emphasis. An avowed antagonist may be a very unfair antagonist; and our historian, however much in joke when he counterfeits a respect for Christianity, is ever more in earnest than when he

misrepresents the actions of Christians. He is, in truth, wherever he is so disposed, a mighty master of misrepresentation, seldom actually mis-stating facts, but still seldomer stating them fairly. Perhaps it would be as easy to compile, from Gibbon's account of Christianity, a complete system of the arts of misrepresentation, as to collect the laws of epic poetry from Homer, the rules of oratory from Cicero and Demosthenes, and the art of war from Xenophon's Retreat, or Cæsar's Commentaries, or Polybius's relation of the campaigns of Hannibal. It is not our design, however, to undertake this compilation. We shall merely notice, in their order, some of the strange opinions or unfair arguments of the Edinburgh Reviewer, and glance at the tokens which they may discover of the *Gibbonian* school.

A very obvious feature of this school is their avowed enmity to superstition. They may be called the most rigid of all *protestants*, in the original sense of that term; they protest, that is, with all their might, against all the principles, without exception, of the Romish Church. But unhappily it looks as if they would protest, with almost equal zeal, against every thing like a system of religious opinions. We may expect that, whenever the reformation is mentioned by these philosophers, they will dwell much on its good effects in the banishment of superstition, as well as on the civil advantages with which, under Providence, it has been attended; but will say less of that which may be considered partly as the chief cause of these benefits, and partly as itself a greater benefit than them all; we mean the restoration (not to call it the *resurrection*) of the authority of the Sacred Scriptures, and the consequent establishment of a purer faith throughout a considerable part of Europe. Of this subject the following view is taken by the Edinburgh Reviewers.

"Many are the baneful institutions which it (the reformation) has tended to remove. Many are the false notions which it has extirpated. How greatly has it helped to diffuse the light of reason, and how much has it contributed towards the restoration of true philosophy! What nests of vice and idleness were destroyed with the monasteries! The reformation put a stop to the unjust encroachments of the ecclesiastical on the civil power. It banished for ever a thousand superstitions.

Through it, Great Britain ceased to be drained of its wealth by foreign priests; and the mendicants, who were fed from the tables of lazy monks and pampered abbots, have been succeeded by useful artificers and industrious labourers. Instead of convents, we now build manufactories; instead of the images of saints, we display the contents of our warehouses; and, instead of crowns of martyrdom, we hear of the laurels won by the brave defenders of their country's glory."

We do not stop to notice the absence here of the distinction, which ought in strictness to be made, between the good effects of the reformation and the good effects of Henry the Eighth's defection from the Pope; because circuitously perhaps these last also, and certainly the continuance of them, may be traced up to the former. We allow that all this, bating the concluding clause on crowns of martyrdom, is to be approved; but is this all? We will not answer this question, except by presenting our readers with another sketch of the same subject, from the hand of a great master,—of a man, who, more than most men, knew the value of learning and philosophy, whose zeal for civil liberty was even inordinate, whose hatred towards monasteries was excessive, but who could better appreciate the gifts of God, than to prefer the good things of this world before those things that lead to a better.

"But to dwell no longer in characterizing the depravities of the Church, and how they sprung, and how they took increase; when I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the Church; how the bright and blissful reformation, by Divine Power, struck through the black and settled night of ignorance and anti-christian tyranny;—methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odour of the returning Gospel imbathes his soul with the fragrantcy of heaven. Then was the sacred BIBLE sought out of the dusty corners where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new-erected banner of salvation; the martyrs,

with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon *."

With what feelings would the writer, who can thus celebrate the "crowns of martyrdom" won by the reformers, and who elsewhere kindles in recollecting the "victorious agonies of martyrs and saints;" with what feelings would he have heard even an ambiguous reflection cast on those elder confessors and champions of truth, who, 'resisted unto blood,' and in whose graves were laid the foundations of the Christian Church? Far was it, indeed, from Milton, (and far be it from us!) to honour, with superstitious veneration, the stake or the wheel which may have witnessed the good confession of suffering piety. Mankind have been but too apt to idolize both the crown of the martyr and the laurel of the hero. But the feelings of that man can be but partially alive to the true interests and real dignity of human nature, who, while he canonizes the fallen patriot, laid asleep upon the lap of glory, and embalmed with the tears of nations, has yet "no blessing" for the memory of those nobler benefactors of their species, who fought a harder fight with more constancy, and poured out their lives amidst scorn and curses, in defence of the very ark of truth and the eternal hopes of the universe.

The Edinburgh Review has produced nothing more truly in the taste of Gibbon, than its remarks on the credibility of the prophecies of Daniel. Indeed, we should have been in danger of mistaking them for the genuine offspring of that writer, had it not been that we understood almost every line of them, and that in two pages they betray more symptoms of loose and inaccurate reading than could be detected in ten of Gibbon. Mrs. More, having stated that, according to Porphyry, the prophecies of Daniel were forged after the occurrence of the events which they pretend to foretell, proceeds to assert the contrary, and to declare that "no modern infidel dares to deny it." The Reviewer, on this hint, personates Porphyry, stating a number of doubts

* Milton on Reformation in England, lib. 1.

which embarrass his judgment on the subject, and these doubts are, of course, left without any solution. All this, our readers will readily perceive, is exactly after the manner of the historian so often mentioned, who loves to introduce Pagans or Sceptics triumphantly objecting to Revelation, and who uniformly hates the Jews with a truly Samaritan hatred. In one point only, can we admit that the Reviewer has succeeded; he has succeeded in convincing us that Mrs. More was too sanguine in asserting the universal acceptance of Daniel's prophecies at the present day. We have not room to quote the meditations which he ascribes to Porphyry on this subject. The sum of them is this; that the Jews and Christians mutually accused each other of having corrupted the original text of the Scriptures, and that probably both were right; that the Jews did not reckon Daniel a prophet, but merely one of the *hagiographi*; that the seventy-two translated no part of the Old Testament but the Pentateuch; and that, on all these accounts, the most striking prophecies of Daniel might easily have been interpolated, subsequently to the events which they apparently predict. We beg leave to offer here a few meditations of a different nature, though we cannot pretend that they are much more original than those which have provoked them.

1. The celebrated prediction of Daniel respecting Christ, could not have been interpolated by the Jews, who were the bitter enemies of Christianity. If then it be a forgery, it must have been interpolated by the Christians. The question is, how this could be effected; since the Hebrew original (which contains this prediction) was always in the strict keeping of the Jews, and was regularly and publicly read in their synagogues? 2. If this passage be not an interpolation, then Daniel (by whatever name he might be called) was clearly a prophet; and there is the less occasion to endeavour to impeach the genuineness of the other predictions that pass under his name. 3. When we are told by our Reviewer that the Jews charged the Christians "with having corrupted the original text" of the Scripture, what are we to understand? Did the Jews charge them with having cor-

rupted the original *Hebrew* text, which was in their own keeping? If so, far from there being any "plausibility" in this charge, it argued, in those who urged it, a fatuity beyond all parallel, and whoever believes it, needs not quarrel with any fable in the Gemara. Could it possibly be *this*, which a man of talent and learning thinks *plausible*? Yet such is the natural meaning of his own words. 4. But if the Jews charged their adversaries with having corrupted, not the original text, but the translations of it, we have luckily the means of putting this matter to the proof. We have, in our own hands, both the text immemorially preserved by the Jews, and the translations used by the Christians; let us compare them. The Septuagint translation, it is allowed, is not always accurate, and especially differs from the Hebrew Scriptures in dates. But is there any thing amounting to a fraudulent interpolation? Are there any discrepancies (and this is the *experimentum crucis*) that affect, in any sensible degree, the doctrines at issue between the Jews and Christians? But indeed, were this version far more inaccurate than it is, the very circumstance that the Christians published polyglots, or rather *diglots*, confronting the Greek with the Hebrew text, and accompanied them with notes, pointing out the more defective parts of the Greek translation, and suggesting corrections, is itself equal to a thousand proofs of their being innocent from the offence of interpolation.

We have here spoken of the Christians as a body. That individuals may have been guilty of pious frauds, as they might think proper to call them, we do not deny; but even these furnish, indirectly, a striking proof of the general integrity of the Church. Some of the fathers (Irenæus and Justin, for example) quote entire passages, as from the Septuagint, which were certainly absent from the Hebrew Bible. It happens, however, that at this day, these passages are not to be found in the Septuagint itself. Now whether we suppose these authors to have been imposed upon by these infamous fabrications, or whether we even suppose (as some persons have sufficiently abjured all candour to assert) that they themselves were the fabricators, still the

suppression of the fraud by the general consent of the Christian community, which alone could suppress it, speaks forcibly in favour of its conscientious regard to truth.

We have not adverted to the confessedly apocryphal books, which, it is well known, are found attached to the Septuagint, while they nowhere exist in Hebrew, because we do not suppose the Edinburgh Reviewers to allude to them. Lest, however, some very young reader should be puzzled by the circumstance referred to, we shall just state, that, whatever individuals might think of these books, the primitive Church did not receive them into the sacred canon, and that the most zealous Romanists do not pretend to date their reception, and that by the African Church alone, earlier than four hundred years after Christ, and even this on proofs lamentably slender; that, while both Jews and Christians differed among themselves respectively on the degree of credit to be attached to these books, no general dispute existed between the two religious persuasions, *as such*, on the subject; that, in fact, these books were confessedly written by hellenizing Jews before the Christian æra; and lastly, (which alone might suffice for the present occasion), that none of them pretend to be prophetic.

5. If the Christians charged the Jews (which the most learned Christians, we believe, did not) with having corrupted the Hebrew text, after the commencement of the Christian æra, we have the same test as before. Besides the Hebrew and Greek Bibles, we have the Samaritan Pentateuch, and Chaldee Paraphrase, both upwards of two thousand years old; as well as the old Syriac Version, probably to be dated in the first century of our æra. Let us boldly bring them all into comparison. The comparison has been made, and, dates excepted, the integrity of the Hebrew text is found to be, beyond competition, greater than that of most other books of even half the same antiquity.

6. If any objector charge the Jews (the primitive Christians did not) with having corrupted the Hebrew text, before any of these versions existed, we must remember, first, that this will not explain the existence of those remarkable prophecies, which have been verified since this period; and this alone takes away the objection *a*

priori against prophecy. Again, dating the oldest of the prophetic books (for of these we here speak) not very long before the captivity, we know that during the captivity and after the captivity the Jewish Scriptures were not confined to the hands of priests. The Hebrew ritual was not, like the sacred books of other nations, laid up in some inaccessible *arcanum*; it was among the people, and highly venerated. On the supposition of forgery on a great scale (and forgery on a small scale would not do), the question is, if the people knew not of it, how happened it that they did not know; and, if they knew of it, why did they consent to it? The reverence of the Jewish nation for their canon was profound, even to superstition. For two thousand years (as we learn from Philo*, a very competent witness) not a word of the law was altered, and every Jew (he also tells us) would sooner have died a hundred deaths than he would have submitted to the slightest innovation. With this testimony, that of Josephus† exactly corresponds.

The authority of the New Testament will be allowed, at least so far as to establish the fact, that the Jewish hierarchy "made the commandment of none effect through their traditions," and this, in a good measure, from interested motives. Do we not find here a strong presumptive argument against the supposition of their having corrupted Scripture? Had they not been effectually barred from corrupting it, either by the want of will, or by the want of power, would they not have preferred this method of shaking off its inconvenient authority, to the doubtful expedient of sophistical glosses and comments, which any bold reformer might, at pleasure contrast with the existing text?

7. Nothing can more tend to mislead the unwary reader than the unexplained assertion that the later Jews did not reckon Daniel a prophet. In effect, they divided their scriptural books into three classes, according to the different degrees of inspiration by which the writers were conceived to be influenced. The Mosaic writings stood first; the next class was that of the prophets, under which title many

* Philo de Vita Mosis; and de Legatione. —See also his Flaccus.

† Joseph. contr. Apion. lib. i.

of the historic books were included; and last, were the *hagiographi*, who were supposed to have been as *really*, though not as *fully* inspired, as the higher orders, or otherwise they would not have gained admittance into the inspired canon. Thus then they esteemed Daniel a prophet, in the sense which we affix to that title, for they esteemed him a man who truly foretold future events by divine revelation; but they did not esteem him a prophet in their own more technical but less accurate acceptation of the word, by which it implied a certain given degree of the divine afflatus, without necessarily implying any predictions whatever. It should be observed, that they supposed it very possible for a man to be inspired, without even attaining the rank of a hagiographer; for there was a fourth degree of revelation inferior even to this, and distinguished by the singular appellation of *the daughter of the voice*. It cannot be questioned that the more modern rabbis have taken pains to discredit and degrade the prophet Daniel; but it seems scarcely just to assign this as the motive of those who first classed his writings among the hagiographa, since they actually did not effect this object. If, therefore, they be chargeable with the wickedness of having formed such a design, they are certainly also chargeable with extreme folly for the manner in which they attempted to execute it.

8. As the Edinburgh Reviewer quotes few authorities, and makes no references, we know not where he has discovered that the Jews accused the Christians of having corrupted the Scriptures, in whatever way the charge is to be understood. Are there any authorities for this assertion? We know, from Justin*, that the Jews complained (and for this complaint they had some reason) of the inaccuracies of the Septuagint; we fear also that they might plausibly have charged frauds on individuals calling themselves Christians; but we are not aware, or at least we do not remember to have before seen it stated, that they ever cast such an imputation on the great body of the Christian Church. At all events, it has, we trust, been fully shewn that no imputation could

be more absurd and unjust. On the other hand, it cannot be doubted that some of the fathers asserted the corruption of the Hebrew Scriptures by the Jews; but the learned have made it apparent that, with respect to these supposed corruptions, the objectors either were themselves deceived, or laid too much stress upon slight variations. Thus much, however, we may safely concede, that the transcribers of the Hebrew Scriptures were fallible, that, out of several readings, they would always make a choice as unfavourable for the Christian cause as possible, and that, as far as the Masoretic points were concerned, they would always be glad literally to *strain a point*, in order to elicit an Anti-Christian sense from their text. The fathers alluded to certainly impute to them more than this; but, as if authorities were wanting in this case, the Reviewer makes a very loose and vague reference to Origen, and, using the indefinite term *Scriptures*, leaves us to draw the inference that, in the opinion of that eminent man, the Hebrew Scriptures had suffered material interpolations. The propriety and the fairness of this reference let our readers determine, when we inform them that the errors of which Origen complains, are errors, not in the Hebrew text of the Bible, but in the Septuagint version of that text; and that, in exposing them, he perpetually appeals to the Hebrew text, as to a standard of unquestionable authority. Of the cause of these errors, Origen speaks doubtingly; but they were clearly of no great magnitude, and, whatever they were, he himself was able to say, with the honest consciousness of having done well, "These discrepancies, we have, by God's blessing, found means to rectify*." The very authority, therefore, which the Reviewer here adduces, goes far to overthrow all his insinuations against either Jewish or Christian scribes and authors†.

Our Reviewer mixes with his reflections on Daniel, some reflections on a curious story told by Josephus.

* Commentar. in Matth. tom. xv. He alludes to the tetrapla and hexapla.

† Of Theodoret and Procopius, not having their works before us, we can say nothing, except that the opinion attributed to them in the Edinburgh Review, we have already proved to be erroneous.

* Dialog. cum Tryph. Part I. prope fin.

"We could more easily excuse the ancient philosopher (Porphyry) for not believing that Jaddus interpreted the Book of Daniel to Alexander the Great; that that monarch had received a visit in Macedon from the High Priest of Jerusalem, dressed in his pontifical robes; or that he, who wanted to arrogate to himself the title of the son of Jupiter, and who required divine honours to be paid to him, confessed before his whole army that he had at last found the true God among the Jews whom he had conquered."

If *this* was the story proposed to Porphyry for his assent, not only was he excuseable for disbelieving it, but he would have been inexcuseable, had he believed it. Alexander visited by the Jewish High Priest in *Macedon*! We are at a loss to determine, whether the Edinburgh critic means his representation of this matter for wit, or whether he has really made here a capital mistake. The effect, however, on the reader is, in either case, the same; and we will therefore mention that, according to the true statement, Alexander received the High Priest before Jerusalem with reverence, and alleged, as his reason for so doing, that, while he was at Dio in Macedon, this very High Priest had appeared to him *in a dream*, and invited him to Asia. Though there is nothing improbable in this story, we are not particularly interested in its fate, and should not have very severely blamed Porphyry for rejecting it. But really we should have required of him a better reason for his incredulity than that which is put into his mouth by the Edinburgh Review. Alexander, who worshipped Belus in Babylon, and Hercules in Tyre, might also worship Jehovah in Jerusalem. It is true, that Alexander pretended to be the son of Jupiter, and received divine honours; but did not Augustus pretend to be the son of Apollo, and receive divine honours? and yet the Reviewer knows who tells us, that "the polite Augustus condescended to give orders, that sacrifices should be offered for his prosperity in the temple of Jerusalem*."

The sentiments of the Edinburgh Reviewer respecting Voltaire and Hume, discover at least this, that his feelings of repugnance to infidelity are not very acute. We transcribe what he says of Voltaire's *Candide*.

"We opened it, and had not read a page of *Candide*, before we recollected

that we were still in the same world, where, after having toiled through many a heavy volume, we could yet turn with pleasure to the works of Voltaire, and admire his genius and delight in his wit while we lamented the infatuation of his infidelity."

Here we seriously submit it to those who use such language as this, whether it be possible to be at once delighted and disgusted, at once to admire licentious wit and yet love the beauty of virtue? To expose the fallacy of this supposition both strongly and familiarly, let its justice be tried in a parallel instance. The French Revolution hatched, among its many monstrous productions, a new and monstrous species of wit. The *beaux esprits* styled the Loire, where hundreds of innocent victims, of every age and either sex, were drowned with every circumstance of unutterable horror and cruelty, the *national bath*; and the act of sinking the prisoners amidst the shrieks and agonies of mothers and children, had the pleasant name of *a civic baptism*. Instances need not be multiplied; for they must occur to all. Now we beg leave to observe that, to such gentlemen as Carrier, or Freron, or Danton, this was, in the strictest sense, *wit*; and indeed to us it wants but one requisite of wit; it collects dissimilar images, but they are not such as together *make up pleasant pictures in the fancy*. Supposing then one of these ferocious cut-throats to have written a journal of his proceedings, in his favourite style of facetiousness, and supposing some honest Englishman to express his abhorrence of this jest-book of murder, would it not be surprising to hear some person in company gravely declare, "I can turn with pleasure to the journal of Carrier, and admire his genius and delight in his wit, while I lament the infatuation of his blood-thirstiness?" Would it be very uncharitable to suspect the sincerity of the speaker's lamentations, or to doubt the humanity of his nature? Yet let the reader decide whether between this case and that which was first proposed, an *honest* heart (we do not say, a *quibbling casuist*) can find any material difference. But it is cruel to be thus compelled to establish by formal proofs, that which stands fast on the very first and plainest principles of human nature, principles then only

* Gibbon, chap. xv.

forgotten, when it is our highest interest to remember them. If metaphysicians have told us truly of the immense power of associations over the mind, it is clear that the most corrupt images and the most dangerous doctrines must at length become attractive, when constantly seen in the agreeable company of mirth, fancy, and liveliness. If it be self-evident that the heart cannot admit of contrary affections at the same moment, it is impossible that what is admired as wit, or loved as sentiment, should be shunned as indecency, or hated as profaneness. Whence is it that these obvious truths have escaped the *Edinburgh Reviewers*, who are both philosophers and moralists? or how can those who so excellently teach us that "if compassion touch the heart, anger is disarmed; if fear alarm us, the projects of ambition are suspended," yet affirm the compatibility of anger and complacency, fear and delight?

Fortunately for our readers, we have but one more chapter of animadversions on the *Edinburgh Review*; and that is supplied by the following passage:

"We shall leave it to others to decide, whether the taste of that critic be very good, who prefers the harp of the Jews to the lyre of the Greeks, and who plucks the laurel from the brow of Homer to place it on the head of the good King David. In his admiration of the sacred historians, our author is not less fervent. He tells us, that neither Xenophon, nor Cæsar, can stand a comparison with St. Luke. It is a comparison, we own, of which we should not have thought."

The implied conclusion is that, when Mrs. More compares David to Homer, or St. Luke to Cæsar, her judgment is biassed by her "oddities and prejudices." It is not important to prove that the Sacred Scriptures, which contain something infinitely better than eloquence, are the most eloquent compositions in the world; but it is important to prove, that they may be deemed such, without bigotry or fanaticism. Such, indeed, they have generally been deemed; but it is expedient to re-state, at times, the particular authorities for received opinions, and perhaps it may be neither useless nor uninteresting to quote here the sentiments of a few eminent critics, on the comparative beauties of sacred and profane composition. Should these sentiments also be ascribed, as they probably will

be ascribed, to oddity and prejudice, we have to observe that the charge of prejudice is one of those *convenient generalities*, equally within the reach of every party in every dispute; and, farther, we have to observe, that it is idle to talk of a standard of taste, if we are to attribute to prejudice the deliberate and unconcerted opinions of those, by whose judgment this standard is to be regulated.

None can more properly lead our chorus of witnesses on this occasion than he, whose own rich numbers emulated at once the lyre of Greece and the harp of Palestine. "Or if occasion shall lead (says Milton) to imitate those magnificent odes and hymns wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most, and end faulty: but those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poetry to be incomparable*."

The testimony of Milton may be well followed up by the voice of that elegant critic, who first taught the English to value the *Paradise Lost*. Addison, in the *Spectator*, speaks thus of the Jews:—"As that nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and divine odes, which excel those that are delivered down to us by the Greeks, in the poetry, as much as in the subject to which it was consecrated†."

Pope, we should naturally conceive, would have been more awake to the measured style, the finished elegance, and the graceful dignity of the Virgilian Muse, than to the fire, boldness, severe simplicity, and occasional abruptness of a Hebrew prophet. Yet, in comparing the Pollio with the prophetic vision of Isaiah, he states it as his judgment that "the thoughts of Isaiah are wonderfully elevated, and much above those general exclamations of Virgil which make the loftiest parts of his Pollio‡."

* Reason of Church Government, 2.

† *Spectator*, No. 455.

‡ Notes to his Messiah.

The comparative criticism of Pope is confined to two particular compositions. A more general opinion shall next be cited from Sir William Jones, of whom we may say, in imitation of the eulogium bestowed on him by Gibbon, that he was equally conversant with the bards of the Ilissus and the Tiber, the holy hymnists of Israel, the lyric melody of Persia, and the Sanscrit Muses of the Ganges. "The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books, that were ever composed in any age or in any idiom*."

We have hitherto quoted from none but laymen; and that for reasons which must be obvious. Considering ourselves, however, as somewhat fortified by these authorities, we may now proceed to give the sentiments of some ecclesiastics, who will not easily be suspected, however hardly they may be accused, of judging from their cloth rather than their wits.

Rollin (we dread the vengeance of the Edinburgh Review for beginning with this author) writes thus of the song of Moses. It "surpasses the most beautiful descriptions which the Heathens have transmitted to us in this way. Virgil and Horace, though the most perfect models of poetic eloquence, have written nothing comparable to it†."

"I ask the unbeliever," says the Abbé Mallet (no mean name in the annals of French literature) what he can find in the profane authors, superior (to the prophets), and whether the eloquence of the song of Moses, of David, of Isaiah, of John the Baptist, of Jesus Christ, and of St. Paul, be not fully worth the *atticism* or the politeness of Plato, the vehemence of Demosthenes, and the luxuriant elegance of Cicero‡."

Our next extract shall be taken from a paper in the Guardian, the author of which may be presumed to have been the great Berkeley, who, it is well known, contributed several theological pieces to that work. The sentiments of this renowned me-

taphysician must not be rejected, even on matters of taste; since he was acquainted with every thing, and (as is justly observed by an author quoted in another || article of the Edinburgh Review) "the taste and knowledge of Berkeley surprised the artists of Italy." His words are, "I am very confident whoever reads the Gospels with an heart as much prepared in favour of them, as when he sits down to Virgil or Homer, will find no passage there which is not told with more natural force than any episode in either of those wits, which were the chief of mere mankind§." It is curious that he proceeds to instance particularly St. Luke, though a prose writer; that very St. Luke, whom the Edinburgh Reviewer could not have thought of comparing with Xenophon or Cæsar.

We shall now refer to a divine of a very different description—Laurence Sterne. From his Sermon on *searching the Scriptures*, we select the following decisive passages. Speaking of the celebrated expostulation in Isaiah, he breaks forth—"There is nothing in all the eloquence of the heathen world comparable to the vivacity and tenderness of these reproaches; there is something in them so thoroughly affecting, and so noble and sublime withal, that one might challenge the most celebrated orators of antiquity to produce any thing like them." We suspect that this writer would have preferred St. Luke to Xenophon; at least, if any dependance is to be placed on his own words, "These observations upon the superiority of the inspired penmen to heathen ones, in that which regards the composition more conspicuously, hold good when they are considered upon the foot of historians." And again, "there is yet another undoubted excellence the profane historians seldom arrive at, which is almost the distinguishing character of the sacred ones, namely, that unaffected artless manner of relating historical facts, which is so entirely of a piece with every other part of the holy writings." If, in these instances, Sterne may be thought to have at all exaggerated his sentiments, at least, it cannot be be-

|| Review of Drummond's Academical Questions.

§ Guardian, No. 21. In No. 51, David is called "the best poet that ever lived."

* 8th Anniv. Disc.

† Belles Lettr. lib. iii. ch. iii. § 5.

‡ Mallet. French Encyclop.

lieved that he would commit the credit of his taste and critical powers upon assertions in any degree absurd, or very greatly differing from the truth. But he has given us a decisive test of the sincerity of his panegyric, by every where intertwining scriptural phraseology with his own composition; and to this circumstance, as a popular writer well observes*, many of his most touching descriptions owe their beauty.

To the opinions already detailed, it were easy to add others, at least equally strong, from the works of Boyle, Bossuet, Lowth, Hawkesworth, Blair, Knox, and a host of respectable critics: a tolerable index-hunter, who should be let loose for the space of an hour on an ordinary library, might extend the collection even indefinitely; but we are compelled to husband our space. We are now, however, content to join issue with the *Edinburgh Reviewers*, and shall most cheerfully "leave it to others to decide whether the taste of that critic be very good, who prefers the harp of the Jews to the lyre of the Greeks, and who plucks the laurel from the brow of Homer to place it on the head of the good King David," and who, we may add, compares St. Luke with Xenophon or Cæsar. When the reader shall have solved this problem, we then beg leave to submit to him another; can "the taste of that critic be very good," who affects not only to oppose, but to sneer at the concurring decisions of many of the greatest masters of taste, criticism, and fine writing, in the world?

In bringing these strictures to a close, we cannot dissemble our surprise and concern at the admittance of the exceptionable passages which have occasioned them, into the *Edinburgh Review*. The chief object, it should seem, of the conductors of that work, is to provoke discussion. They appear willing to tolerate, on all subjects, no small variety of opinion among the members of their own body, and probably consider themselves rather as the Editors of a series of independent tracts, than as collectively responsible for the individual sentiments which may be made public

under their sanction. But surely there are certain fundamental principles in most of the departments both of literature and of science, which they would not readily permit to be called in question. They would not, for example, insert a defence of the Cartesian system, or of the old commercial theory, or of Stahl's phlogiston, or of Kant's metaphysics; because to insert such papers would be to countenance a dangerous scepticism in philosophy. Why, then, is scepticism to be countenanced in religion alone? This enquiry becomes the more important, when we consider the influence which the publication in question has very generally acquired; an influence, as great perhaps as, in these days of diffused literature, any periodical work could reasonably expect to attain, and the more durable, because it has not been purchased by servile adherence to the views of a party, but earned by dint of fair ability. Surely these writers should reflect, that this influence is not a mere bawble, to be sported with as an amusing toy, or worn as an idle brilliant; it is a *talent*, of which the possession is attended with a deep responsibility; its legitimate uses are many and important, and its misuse, if it be misused, must too certainly issue in eventual sorrow. Such lessons as these, indeed, are not very easily learned in circumstances where they are most needed; for how often does the voice of popular applause seduce the attention of those whom it elevates, from the duties imposed on them by that very elevation! Yet we should remember that popular applause will soon pass away like "a told tale," and that the hour is hasting onward as upon the wings of a tempest, in which repentance for past negligence will be unavailing, and reparation impossible. That hour will speak to every man "the words of truth and soberness," and the bosom which would not then be harrowed by remorse, must learn to throb betimes with salutary alarm. For all the combined wit of philosophers can never supply us with a maxim at once of such awful importance and such familiar application as that of the poet;

In this one point is all true wisdom cast,
To think *that* early, we must think at last.

* Mr. Vicesimus Knox.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for the Press:—*A Life of ROMNEY the Painter*, with a variety of engravings from some of his most celebrated Pictures, by WILLIAM HAYLEY, Esq. —*Caledonia*; an Account of Scotland, in the Manner of Camden's Britannia; by G. CHALMERS, Esq. —*Memoirs of the Life of the late Lord NELSON*; by Mr. CHARNOCK, author of *Biographia Navalis*:—*An Answer to Lord SELKIRK's Observations on the Emigration of the Highlanders*:—*A Life of MILTON*; by Dr. SYMONS:—*A History of the Isle of Man*; in 2 vols. 8vo.; by Mrs. MARGARET LEE.

In the Press:—*A Dissertation on the Prophecies*, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years; the Papal and Mahomedan Apostasies; the tyrannical reign of Antichrist, or the infidel power; and the restoration of the Jews; by G. S. FABER, B. D. in 2 vols. 8vo.:—*A Reply to the Anti-Vaccinists*; by JAMES MOORE, Fellow of the Royal College of Surgeons:—*The Secret History of the Court and Cabinet of St. Cloud*: in a Series of Letters, written from a Gentleman at Paris to a Nobleman in London, during the months of August, September, and October, 1805; in 3 volumes, 12mo.:—FRIEND'S *Evening Amusements*, for 1806; 12mo. price 3s.:—A new and corrected Edition of BUCK'S *Theological Dictionary*:—*The Sermons of Bishop TAYLOR*, abridged, and adapted to the present State of the Pulpit, and the use of Families; in 3 vols. 8vo.:—*Lectures on Natural Philosophy*; in 1 vol. 4to. with Plates; by Mr. BRYAN:—*Expository Discourses on the Book of Genesis*, interspersed with Practical Reflections, 2 vols. 8vo.; By AND. FULLER.—Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation from the earliest Periods, by Dr. ANDREWS.—*Observations on English Architecture*; by the Rev. Mr. DALLAWAY.—A new edition, with considerable alterations and additions, of FORSTER'S *Essays*.—*A History of Ireland*; in 2 vols. 8vo.; by the Rev. JAMES GORDON, Author of the History of the late Rebellion:—*ST. DAVID LINDSAY'S Works*; by G. CHALMERS, Esq.:—A very small Concordance, designed to be bound with Pocket Bibles; to be entitled, *The Diamond Concordance*:—*Dialogues on Chemistry*; a Sequel to the Scientific Dialogues, and forming with them a complete course of Natural and Experimental Philosophy:—*The Beauties of Liverpool*, or a Picturesque History of

that flourishing Seaport; in 1 vol. 4to.; by Mr. JOHN CORRY, and Mr. G. PERRY:—A new edition of ALSTON'S *Hints on Landscape Painting*:—An octavo vol. of *Sermons from the French of BOURDALOUE*:—*A History of Grantham*; in 1 large vol. 4to.; by Mr. EDMUND TURNER:—An elementary and practical Work, from the French of CAMUS, on the *Best Form for the Teeth of Wheels for all kinds of Machinery*:—A complete edition of the *Works of DRYDEN*, with a Life and critical Notes; by WALTER SCOTT, Esq.

A splendid English edition of *Giraldus Cambrensis*, by Sir RICHARD COLT HOARE, Bart. in two 4to. vols., is in great forwardness, and will appear in the Spring. At the same time will be published a small edition of the original Latin, with the Annotations of Dr. POWELL.

Mr. CAPPER, of the Secretary of State's Office, has undertaken to compile, from official and other documents, *A New Topographical Dictionary of England, Wales, Scotland, Ireland, and the British Isles*: to contain more information than is to be found in similar publications.

The following Subjects are proposed at Oxford, for the Chancellor's Prizes for the ensuing year:—for the Latin Verses, *Trafalgar*; for the English Essay, *Posthumous Fame*. The Vice Chancellor has received a donation of Twenty Pounds, to be given to the author of the best composition in English Verse, on the following subject:—*Travels of Discovery into the Interior of Africa*; for such gentlemen as are not of more than four years standing in the University.

The Committee of the LONDON INSTITUTION have taken, as a temporary accommodation, the spacious mansion in the Old Jewry, once occupied by Mr. Sharpe, the Surgeon, and by others; where a valuable collection of books, already procured, is now putting up. It is proposed to open the library and reading rooms to the proprietors on the first of January next.

Messrs. BOYDELL and Co. have offered 500 guineas to the British artist, who shall paint the best picture on the subject of the *Battle of Trafalgar, and the Death of Lord Nelson*; from which a print will be engraved, in the first style of excellence, and in the size and manner of that on the Death of Gen. Wolfe. The original picture will afterwards be presented to the Admiralty, or some other appropriate public body. Mr. West has also announced his intention of painting this subject, and Mr. Heath of engraving his picture.

A new monument, by Mr. BACON, was opened to public view in October, in St. Paul's Cathedral, to the memory of Gen. DUNDAS, who died in the West Indies during the last war. It was voted by Parliament, as a testimony of gratitude for his military services.

It is a well known and lamentable fact, that the poorer part of the community, when afflicted with those insidious and almost hopeless complaints of the lungs, usually termed consumption, in consequence of being excluded from the benefit of public dispensaries and utterly rejected from the principal of our hospitals, are usually left to linger out miserably their few remaining days; when there is little doubt, but that, by timely and judicious assistance, many of them might be restored to their families and society. Under these impressions, a Dispensary has

been established in Chancery-lane, named the PHTHISICAL DISPENSARY; solely appropriated to the treatment of consumptive complaints, under the patronage of His Royal Highness the Prince of Wales, and many gentlemen of the first respectability.

A remarkable case of the cure of a child, seven months old, scalded by having a kettle of boiling water overturned on him, by the application of the *Spl. Terebinth.* (Turpentine) externally, and of opium internally, has been communicated by Dr. Felix, Surgeon of His Majesty's ship San Josef. The pain ceased in half an hour; and, in three weeks, a perfect cure was effected. The child took, in four days, sixty drops of laudanum, the same quantity of Spirit of Hartshorn, and almost a bottle of sherry in whey.

The remainder of the Literary Intelligence for this Month will appear in the Appendix for 1805, to be published on the 1st of February, 1806.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

PAROCHIAL Discourses, for the information of the common People, upon the Advent of Christ, &c. By W. H. Reynell, M. A. 8vo. 5s.

Bishop Hall's Works, Vol. III. containing the first half of a "Paraphrase on all the Hard Texts of Scripture;" demy 8vo., price 8s. in boards; on Whatman's royal, 12s.

Discourses on Topics relating to Doctrine and Practice. By the late Rev. T. Kenrick. 8vo. 2 vols. 16s.

Twelve Sermons on important Subjects, addressed principally to the middle and lower Classes of Society. 8vo. 6s.

MISCELLANIES.

Letters from Italy to a Friend in England. By Mr. Beckford. 8vo. 2 vols. 18s.

Travels in Trinidad in 1803, in a Series of Letters; containing a Description of the Island, with a View of its local and political Importance in commercial, military, and naval Advantages, as well as its History till the Period of the Author's Banishment by Commissioners Picton and Hood. By P. F. McCallum, Esq. With a Map of the Island.

The Life of Erasmus, with an Account of his Writings. Reduced from the larger Work of Jortin. By A. Laycey, Esq. 8vo. 8s. 6d.

Biographia Scotica, or a Scottish. With phical Dictionary. By T. Stark Bigraa-portraits. 5s.

Essays, chiefly on chemical Subjects. By the late W. Irvine, M. D. F. R. S. &c. and his Son, W. Irvine, M. D. 8vo. 9s.

A Grammar of the Greek Language on a new and improved Plan, in English and Greek. By John Jones. 12mo. 6s. bds.

The Cure of the Gout proposed on rational Principles. By James Parkinson. 5s. 6d.

Observations on the Change of Public Opinion in Religion, Politics, and Medicine. With a Plan for the Extirpation of Yellow Fever, Plague, &c. By John Miller, M. D. 4to. 2 vols. £3. 13s. 6d.

The College of Fort William, in Bengal; containing its official Papers and literary Proceedings during the first four Years of its Establishment. 4to. 15s.

The State of the Nation, in a Series of Letters to the Duke of Bedford. By J. Cartwright, Esq. 4s.

The Nature of Things, a didactic Poem. From the Latin of Titus Lucretius. By John Mason Good. Accompanied with the original Text, from Wakefield's Edition, and illustrated with Notes, philosophical and explanatory. 4to. 2 vols. £4. 4s.

The Tears of Britain, an Elegy on the Death of Lord Nelson. By D. Lawler, 1s.

The Alexandriad; illustrative of the benevolent and enlightened Policy of the Emperor Alexander.

Ossian's Lesser Poems rendered into Verse. With a preliminary Discourse in Answer to Laing's Dissertation upon Ossian. By Archibald McDonald, 8vo. 7s.

A Concise History of the present State of the Commerce of Great Britain. From the German of Charles Reinhard, LL. D. By James Savage. With considerable additions. 8vo. 2s 6d.

Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of perpetuating Christianity among our own Countrymen, and as a Foundation for the Civilization of the Natives. By C. Buchanan, M. A. Vice Provost of the College of Fort William. 4to. 15s.

Dictionnaire universel de Commerce, Banques, Manufactures, &c. avec une Explication des Changes, Monnoies, &c. de diverses Nations commercantes. 2 vols. 4to. cart. 1805. Par. £3. 12s.

Voyage en Hanover, fait dans les Années 1803 & 1804. Par Mangourit. 8vo. br. 1805. Paris. 9s.

Ceremonial de l'Empire Francois. 8vo. br. portraits. 1805. Paris. 10s.

Essai sur nos Colonies & sur le Rétablissement de St. Domingue. Par Abeille. 8vo. br. 1805. Paris.

RELIGIOUS INTELLIGENCE.

IN our number for Septem. (p. 532) a few queries were inserted respecting some points of Religious Intelligence, to which no answer has yet been given. We will therefore ourselves shortly reply to them.

1. We do not know that any progress has as yet been made in printing Professor Carlyle's ARABIC BIBLE.

2. The venerable Society for promoting Christian Knowledge have still on hand some ARABIC TESTAMENTS, of which, we doubt not, they would be disposed to grant a part to any respectable applicant, who should satisfy the Society that he possessed the means of advantageously distributing them.

3. No attempt has yet been made to translate the Scriptures into the Soosoo TONGUE, We presume, however, that this will become an early object of attention to the Missionaries who have gone, or are going, among the Soosoos.

4. The MOHAWK CHIEF *Teyoninhokaravwin* (Captain Norton) has been encouraged to proceed in translating the whole of the New Testament into his native language. He quitted this country about three or four months ago, without having succeeded in his endeavours to induce a clergyman of the Church of England to accompany him to America. The situation is still open for any Clergyman of piety and zeal who may be inclined to accept it.

5. The British and Irish inhabitants of NEW HOLLAND are not, as we have reason to believe, by any means sufficiently supplied with English Bibles. A chaplain is still wanted for that settlement. We join R. Y. in an enquiry which we ourselves are unable to satisfy: "Where are the spirit and courage of our young Clergymen?"

6. Some Clergymen were sent out to the WEST INDIES by the Bishop of London, in the capacity of Missionaries: but we believe that none of them continue there, the climate having proved either fatal to them, or so injurious as not to admit of their stay.

7. Measures we have no doubt, will soon be taken with a view to the translation of the Scriptures into the CHINESE LANGUAGE. The thoughts of some gentlemen in India, we are told, have lately been turned to this object, and their facilities for prosecuting it are, of course, superior to those which are possessed in this country. At this moment there is a Chinese in London, of the name of YONG SAAM TAK, who has acquired some knowledge of English, and who is employed in teaching his own language to two Missionaries whose destination is China. A considerable part of his time is at present occupied, in transcribing a Chinese translation of a Harmony of the Gospels and of most of the Epistles, which is deposited in the British Museum, and which is supposed to have been the work of some Jesuit.

Yong Saam Tak has been in this country about a year and a half. His inducement for visiting it seems to have been the desire of acquiring such a knowledge of English, as would enable him to act as an interpreter and teacher of it at Canton. Captain Wilson, the same who was wrecked on the Pellew Islands, with great liberality and public spirit, gave him a passage to this country, and has since incurred considerable expence on account of his maintenance and instruction. It is not impossible that much benefit may eventually accrue to China, from the circumstance which has thrown this Chinese amongst us.

VIEW OF PUBLIC AFFAIRS.

THANKSGIVING DAY.

IN our last, we congratulated our readers on the appointment of a day of public thanksgiving, for the late signal victory, obtained by the fleet under Lord Nelson, over the combined squadrons of France and Spain. The great end which the appointment of such days is calculated to answer is, that they lead us to consider our public affairs in a moral and religious point of view, to examine the justice of our cause, to set God before our eyes, to adore his providence, to humble ourselves under his mighty hand, to confide in his promises, and to be thankful for his goodness. That this end has been answered in some instances, we have good ground for believing: but still, we apprehend, it may not be without its use to endeavour to keep alive, and to improve, the impression which may, on that day, have been made on the minds of our readers. We entertain no fear indeed, lest the joy which was expressed, should not have been sincere or sufficiently lively. Our fears respect chiefly the *grounds* of rejoicing. To the Christian Observer it must be obvious, that if we rejoiced in the victory which was obtained, because it ministered to our national vanity; or tended to increase the fame, the wealth, the power, or the extent of our country; or gratified a spirit of revenge against our enemies; our very joy was sinful. "All such rejoicing is evil." The true glory and honour of a country arise not from the extent or brilliancy of its conquests, from superiority of military or naval prowess, from quickness in resenting, or severity in punishing an injury; but from the love and practice of justice, from the wisdom of its counsels and the generosity of its conduct, from its desire to promote the freedom and happiness of mankind, from its submission to the laws, and from its regard to the precepts of God. What mischief has not a false notion of glory produced? It has in all ages deluged the universe with blood; nor will it cease to desolate the earth until men agree to hold it up to detestation, and to esteem that only to be glorious which is just and good for man.

But while we denounce those grounds of rejoicing which have now been mentioned, as utterly unchristian, we would call the attention of our readers to the many lawful grounds on which we may rejoice in our late naval victory.

1. By this victory *we are rendered more secure from the invasion of our enemies.* And is not this a blessing? Compare our situation, at the present moment, with that of Suabia and the other countries through which the French armies have passed. We are dwelling in peace, in security, in the full enjoyment of every civil, social, and domestic comfort; while those countries are laid waste by, perhaps, the severest scourge which can visit a nation. Who can even conceive the scenes of individual distress which must take place in a country occupied by hostile armies, but which, amidst the noise of public events, are too often unnoticed and unknown? The sighing of the sufferers is heard in general only by God and the companions of their misery*. But while

* In our last number, (p. 707) we detailed some affecting circumstances of distress, which we had learned from authentic sources. We have since obtained farther information on the same subject, of the authenticity of which we are fully satisfied, and which will still more strongly shew the dreadful miseries that now afflict almost every part of Germany. An account from Ulm states the distress to be indescribable, that vicinity having been compelled to maintain successive bodies of troops, amounting to upwards of 300,000 men. In Ulm alone more than 20,000 were quartered at a time, although the city contains of itself only 13,000 inhabitants. "Ladies in childbed, and sick people, were obliged to give up their warm rooms to the soldiers." The account thus proceeds, "By day and night watch-fires were kept burning, both within and without the walls of the city.—Thus not only all the fuel in the city was consumed, but the soldiers also took all the pailings, benches, and summer-houses in the gardens, and also, in many parts of the town, the doors, window-shutters, and even the very furniture of the houses, to use as firewood. By repeated cannonading the houses, gardens, and plantations were, in many parts of the town, completely destroyed; not to mention the anxiety, want, and famine itself, which

the inhabitants of Germany are sustaining the accumulated horrors of

many endured; the horror excited by the sight of the filthy, loathsome appearance of the streets; and the personal ill treatment those received, who did not immediately comply with requests that were utterly out of their power to grant. Melancholy as is the picture that the city presented, yet misery seems in a still more wretched form to have visited the surrounding villages. For there the inhabitants were still more exposed to the outrages and pillaging of the soldiers, who were exasperated by the severity of the weather and the want of regular supplies of provisions. Clothes, beds, furniture, cattle of every description, corn, wood, and the money of the poor inhabitants, were destroyed, consumed or taken away. Provisions are in some places so entirely consumed, that—*there is not even corn left for sowing, nor horses or implements of husbandry to till the ground.* These unfortunate sufferers must remain the prey of misery, unless some noble-minded, generous Christians, who have not experienced the horrible disasters of war, should hasten to their assistance."

The accounts from Hanover, the inhabitants of which have a peculiar claim on our attention, are scarcely less deplorable than those from Ulm. Since the month of June, 1803, when the French took possession of Hanover, such exorbitant contributions have continued to be exacted, that the country may be said to be ruined. Thousands of French conscripts, who wanted every thing, successively poured in, and were quartered in every house; and when clothed and fed, were called away to give room to others, who were to be provided for in the same manner. While this system of merciless exaction was proceeding, the harvests proved very scanty, and the price of the necessaries of life rose to an enormous amount. Beggary and despair have been the effect of these calamities in a variety of instances. After having parted with all their property, numbers deserted their homes and their starving families: some even of the upper ranks, (clergymen's sons, &c.) fled to England to enrol themselves in the German legion. When the French were obliged to withdraw from the country, they cleared away most of the cattle that had been left to the peasantry. A body of them still possess Hameln, and plague and pillage the adjacent country. Large armies of English, Russians, &c. are now assembling, for whom grain must be provided, and although no longer exposed to the French bayonets, yet the poor people are in the utmost want both of bread and fuel.

The accounts from Saxony, are if possible, still more distressing. The war indeed has not extended its ravages thither: but

war and famine, while their land is devoured before their eyes by strangers, we are preserved in safety: our wives and children still dwell in peace; our lands are cultivated in security; every art continues to flourish among us; every act of oppression or injustice is punished; and the proud threats of our sanguinary enemy are for a time frustrated. This is indeed a just ground of thanksgiving.

2. Another lawful cause of joy, is *the influence which our victory may have in producing ultimately a stable peace,* (which indeed, is the only end of legitimate warfare,) by its making our enemy more moderate in his expectations; by its teaching him to respect our rights; and by its abridging his power to injure us.

3. A third reason for rejoicing on the present occasion, arises from the *goodness of our cause.* Had this victory only tended to cement the power of a tyrant: had the monarch for whom it was fought been an usurper: had he destroyed the liberties of his country, when he had the noblest opportunity of establishing them on a durable basis: had he employed his power only to aggrandize himself, and to gratify an insatiable vanity and an unbounded ambition: had he shed the noblest blood and perpetrated the vilest crimes, in order to consolidate his usurped power: had he seized by open force, or by perfidy, upon every weak state within his grasp, robbing them of their liberty and independence, in order to gratify his inordinate thirst of dominion: had he scrupled no means, whether of treachery, cruelty, assassination, or massacre, to accomplish his ambitious projects: had he made a mock of religious principle, by adopting, discarding, or prostituting any as best suited his base ends: had he evidently aimed at universal dominion, and raged with in-

famine seems to be severely felt. Such was the want of food that the country people in their desperation, cut down the corn before it was ripe, crying out, "Give us bread for our families." The people are represented to be in such despair, that a revolution is dreaded.

It is with real satisfaction that we perceive the subscriptions already raised for the relief of these wretched sufferers to amount to between four and five thousand pounds, and to be daily increasing. It is an object truly worthy of British benevolence. Subscriptions are still received by the bankers mentioned in our last.

veterate hatred against the nation most likely to frustrate his pernicious schemes: had such been the monarch, for whom the blood of our countrymen flowed in battle, every good and pious man would weep over such victories, and would mourn for them as for the destructive course of a hurricane, or the deadly progress of a pestilence. But, blessed be God! we have no such cause to be ashamed of our victories. Our cause is that of our country. We fight to preserve the invaluable blessings purchased by the blood of our ancestors, and which we ought to deliver as a sacred deposit to our children. The question at issue, is not whether we or the enemy shall possess this or that island: it is, whether we shall exist or not. He fights to sacrifice us to his rage, because we have resisted his ambition. He fights to ruin us, because he envies our prosperity and wealth. He has no pleasure in his conquests, even though a whole army surrenders to him, because England still lives and flourishes. He avows that he has done nothing, till he has totally subjugated this island. We fight therefore, for every thing that is dear and valuable to us. We know the consequences of defeat to ourselves and to our posterity. No ordinary degree of ruin would satisfy his rage. England must be blotted out of the list of nations. She must sink to rise no more. She must be crushed beyond the possibility of restoration.

But our cause is not our own only: it is the cause of the rest of Europe. Hitherto, to the misery of mankind, has Bonaparte been enabled to triumph over all opposition on the continent. England is the grand barrier which opposes his desolating progress; and if England were subdued, where would be found any refuge for the miserable inhabitants of the world, any defence against tyranny and oppression? The cause of every nation in Europe therefore, even of those which are arrayed against us, is our cause, and we fight their battles. The sighs of the oppressed Swiss lift up prayers to God in our behalf: the enslaved HOLLANDER silently laments his own victories and secretly rejoices at ours: the generous SPANIARD honours the valour which subdues him, and deplores the yoke which degrades him to be the tool of a tyrant: the inhabitant of FRANCE himself, who is not blinded by ambition, perverted by

hope of gain, misled by false information, or so corrupted as to be insensible to true honour, must mourn that restless spirit of domination which fills the world with carnage; must hate the despotism which enslaves his country, and detest the splendid victories which only rivet her chains, and accumulate miseries on mankind.

Our cause also, is the cause of freedom in general. It is the freedom of this Island which galls the despotic spirit of the French usurper, and which he chiefly wishes to subjugate. France he fears cannot long quietly wear the chain, if England is free. His plans require darkness; but it cannot be wholly dark in France while there is light in England. Were we governed by a tyrant like himself, he might be disposed to be at peace with us. But England is a mirror, in which his subjects see reflected the image of their own abject servitude. Her parliaments, her laws, her press, form an affecting contrast to the iron despotism which rules France, while they prove beyond dispute, that a nation may be free, and yet happy and prosperous.

But our cause is not the cause of freedom merely; it is that of virtue and religion. What would be the event if our enemy should succeed in his designs against this country! What would be the prospect for our children and posterity! The licentiousness, the profligacy, and impiety, which have disgraced France would be assiduously propagated here. Our venerable institutions, our noble charities, if permitted to exist at all, must languish and speedily decay. England has hitherto stood as a bulwark of order and religion in the civilized world, and that too in a day of general apostacy; and were she now brought under the power of France, there seems reason, humanly speaking, to fear that the progress of every thing sacred, great, and good, would be thrown back for several generations, and the world relapse into that state of religious ignorance, from which it has been slowly emerging during the three last centuries.

4. We may further rejoice in our success, in as much, as it is an indication of the divine favour. It is not success alone on which any stress can be laid in this view. An Alexander, a Sennacherib, a Nebuchadnezzar, and a Bonaparte, have each in his day

been distinguished by the success of their unjust aggressions. We justly regard them as the rod of God's anger. It is *success in a good cause* which creates a hope of the divine favour. Indeed we may truly say, that if ever God did in a remarkable manner protect and bless any country, it has been this. We should be criminally blind, did we not see and acknowledge, that though our guilt and unworthiness are extremely great, the mercy of God towards us has been signal and constant. We need not enumerate, though we ought to recollect with gratitude, the past instances of deliverance which we have experienced. Let us record those which are recent. At the very moment, when the enemy's long continued preparations to invade this country were ready, and when the attempt, even though unsuccessful, would have cost much British blood, he was suddenly called away with all his troops to a distant quarter, whence it is possible that he may return no more to threaten us.—It is likewise remarkable, that whilst the fleet under our gallant commander, now no more, was traversing half the circumference of the globe in eager pursuit of the enemy, though with such a disparity of force as might have rendered the conflict dubious, if not disastrous, no meeting was permitted to take place. It took place when the numerical force of our fleet was so nearly equal, as to ensure to us a decisive victory.—It deserves also to be again noticed, that the time which seems to have been chosen for giving us our great victory, was the very day, almost the very hour, when Bonaparte was avowing to the captive Austrian Generals, that the predominant object of his ambition was the destruction of our naval power. Thus was the arm which he stretched out against us palsied, whilst that with which he wielded the sword against his continental enemies, was achieving the most splendid actions. Thus in a most marked manner, have all his designs against this Island been defeated. His vain-glorious threatenings against us, have been the only threatenings (those against the negro empire in St. Domingo excepted) which God has not permitted him to execute.

O ungrateful England! may not God justly expostulate with thee as with Israel of old, and say, "What

could have been done more to my vineyard that I have not done to it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?"

Though like the Israelites of old, we have been distinguished among the nations of the earth by the bounty, and the protecting care of providence; though like them we seem to be the appointed depositaries of the true faith, and to have the cause of God, if we may use so bold an expression, committed to our keeping; yet like them we have manifested a shameful insensibility of the goodness of God. We have fearlessly trampled on his laws: and although we have frequently been warned, alarmed, and even chastened; although our dangers have been great and imminent, and the rod be still suspended over our heads; although the hand of God has also been wonderfully displayed in the frequent removal of our alarms; in our frequent deliverance from impending danger; and in our continued preservation; yet neither has the manifested displeasure of the Almighty terrified, nor his superabundant goodness softened us into repentance. The Christian Observer indeed, must acknowledge with much gratitude the increase of real religion in the land. But yet he cannot forget that the blood of Africa still cleaves to our skirts, and cries aloud for the long protracted vengeance. O that our legislature might be induced to testify their gratitude to God, and to conciliate his future favour, by putting a final period to that murderous traffic, which, we fear, if it be not speedily extinguished, will prove as signal a curse to England, as it has proved to the wretched inhabitants of Africa. Let the prayers of all the Christians in the land be directed to this object: let them use their endeavours to awaken the public mind to its dreadful magnitude: and let them employ their influence with the members of our legislature, in inducing them to yield that attention to this momentous question, which it has so often claimed from them in vain.

This however, is but one, though perhaps the chief of our national sins. That pride and profligacy, those perjuries and profanations, that disregard of religious ordinances, that contempt and intolerance of inward vital religion; which cause the soul of the

Christian to weep in secret for the dishonour done to his God and Saviour, and for the eternal misery which they unavoidably entail on his fellow creatures; seem to have suffered little or no abatement. But surely, if we do not repent and amend our ways, God will at length visit us for these things. Through the mercy of God a time of respite is still granted to us. May it be employed in breaking off our sins, that so iniquity may not prove our ruin!

CONTINENTAL INTELLIGENCE.

AFTER the capture of Ulm, and the complete extinction of the Austrian army under General Mack, there remained no force which could interpose an effectual barrier to the progress of Bonaparte towards Vienna. He therefore followed up his success with the most rapid strides, in the evident hope of turning the Austro-Russian army, which had advanced to Braunau. This army, however, prudently retired before him, and crossing the Danube, left him a free passage to the Austrian capital, which he entered without opposition, about the 13th of November. The peaceable possession which he obtained of it probably saved it from conflagration and pillage: but it has been subjected to very severe exactions.

In his eagerness to outflank the retreating army, Bonaparte had pushed a corps of 10,000 men across the Danube. These came into contact with the rear of the Russians on the 10th of November, near Krems, and an engagement ensued, which ended in the total defeat of the French, only a small part of them being able to recross the Danube. This event served greatly to inspire the allies, and to counteract that despondency which the possession of the capital by an invading army, was calculated to produce.

At this period, the Paris Journals took great pains to make it believed that the Emperor of Germany had sued for peace, and that an armistice had been concluded on terms highly advantageous to France. Intelligence to the same effect having been conveyed to this country by the Dutch admiral in the Texel, it obtained general credit. Fortunately, however, for the repose and happiness of the world, these reports have proved to be unfounded. On the very day on which the French entered Vienna,

the Emperor of Germany issued a proclamation, stating that the French, only for the preliminaries of an armistice, had made the following exorbitant demands: "That the allies should be sent home: that the Hungarian levy en masse should be discharged; and that Venice and the Tyrol should be given up to the French." "His majesty," the proclamation adds, "wished for peace; he still wishes for it with integrity and earnestness: but he will never accede to it upon conditions which would subject himself and his people to the imperious commands of a powerful enemy. Under these circumstances, nothing remains to his Majesty, with the great resources which he finds in the hearts, the prosperity, the power and fidelity of his people, and with the still undiminished force of his friends and high allies, the Emperor of Russia and the King of Prussia, but to exert his own means; and in this firm and determined resolution, to remain till the Emperor of the French, with that moderation which forms the fairest laurel in the crown of a great monarch, shall welcome the return of pacific sentiments, and accede to such conditions as shall not be inconsistent with the national honour and independence of a great state."

From Vienna Bonaparte began to advance slowly, and with apparent hesitation, into Moravia, the Austro-Russian army retiring before him till it reached Olmutz, where, being joined by another Russian army which was coming to its aid, and by an additional Austrian force, it was deemed prudent by the allies to make a stand and to hazard a battle. On the 29th of November, the French army had advanced between Brunn and Olmutz, when Bonaparte, finding the allies disposed to begin offensive operations, judged it necessary to concentrate his force by retreating towards Brunn. After several days of unimportant skirmishing, there began, on the 2d of December, a battle, which appears to have been one of the bloodiest and most obstinately contested which is recorded in the annals of history. The accounts, however, which have reached us up to this time (Dec. 30) are so contradictory, that it is impossible to speak with precision respecting the issue. On the first day, the 2d of Decem-

ber, the centre of the allied army seems to have sustained a very severe defeat, and to have lost all its artillery: On the right wing, however, the issue was more favourable. On the two following days, the engagement is said to have been renewed, and maintained on both sides with an unexampled pertinacity; but to have ended in the French being put to the rout, and in the recovery of the cannon and the prisoners taken from the allies on the preceding day. The Emperor of Russia fought at the head of his troops with an intrepidity which would have done honour to a veteran hero; and his troops, animated by the presence and example of their sovereign, are said to have manifested an immovable determination to conquer or die. The uncertainty which still hangs over this subject, prevents our enlarging upon it.

While these important events were taking place in Austria and Moravia, the Archduke Charles, after giving a severe check to Massena at Caldiero, was enabled to effect his retreat into Hungary without opposition. Our fears for his safety have thus been relieved; and as his presence in Hungary will facilitate the levies in that kingdom, he will now, doubtless, press forward to the assistance of his brother the Emperor with an increased force. In the mean time, the French, under Marshal Ney, have taken possession of the Tyrol. A considerable body of troops, (four or five thousand men) under the Prince de Rohan, which was attempting to escape thence into some place of security, has been taken by Massena's army, which was employed in executing this achievement, while the Archduke was making good his retreat into Hungary. In the western part of the Tyrol, another corps of Austrians, supposed to be about the same number, has surrendered to Marshal Augereau, the terms being, that the officers and men should be liberated on an engagement not to serve against France for one whole year.

A considerable body of Russian and British troops is said to have landed in Italy. General St. Cyr is watching their motions*. Massena

* A treaty of neutrality has been entered into, between Bonaparte and the court of Naples, in consequence of which

will probably join his army, as soon as possible, to that of Bonaparte, in order to form some counterpoise to the Archduke's force, which was probably proceeding to Moravia.

The conduct of Prussia is not yet marked with that decision which the present posture of affairs calls for. Her armies are marching southward, it is said, to a very large amount; but her hostility to France is still a matter only of probable conjecture. The declaration of the Emperor of Germany assumes Prussia indeed for an ally: but facts are more conclusive than words; and it seems scarcely credible that Bonaparte should have advanced so far into an enemy's country, if he had not been in some way assured of the neutrality of Prussia. At the same time, it is a strong circumstance in favour of the warlike purpose of that court, that the Prussian Consul has notified to the ships of his nation the danger of their sailing; and that our own government has announced that Prussia is in motion with 140,000 men.

A considerable body of British troops, under General Don, has entered Hanover: to this body some addition is likely to be made from among his Majesty's Hanoverian subjects. Large reinforcements are also proceeding from this country to the same place, the whole of which will be under the command of Lord Cathcart. The object of this force, and of the Russians and Swedes who have landed in the North of Germany, is supposed to be the liberation of Holland. General Brune, however, is said to be collecting a large army in the Netherlands, in order to oppose any movement of this kind.

We have little doubt that one great object of Bonaparte's policy has been to excite disaffection and, eventually, insurrection in the Austrian provinces, and particularly in Poland, where it may be supposed that the people are more ripe for revolt than they are in other parts. His official bulletins have been artfully constructed with this view, and their effect is likely to be not a little aggra-

he has been enabled to withdraw general St. Cyr's army from that kingdom. He hopes, without doubt, to obtain by it the further advantage of excluding British or Russian troops from the Neapolitan territory.

vated by the dreadful miseries which at this moment oppress many parts of Germany. In these bulletins, Bonaparte holds himself out as anxious for peace, and as forced against his will to begin and to continue the war. He introduces into them commentaries on the politics of Europe, descants on the court intrigues of the ministers and favourites of the Austrian monarch, and insinuates that benefit is likely to arise from changes in the government. He labours to impress the Germans with sentiments of horror respecting their Russian allies, by means of fabricated accounts of their cruelties. And he deduces all the distress under which Germany is now labouring, from the influence of English gold, on the minions of the Austrian and Russian courts. In short, the proceedings of Bonaparte manifest, to the full, as jacobinical and revolutionary a spirit as was displayed in the worst times of republican France.

WEST INDIES.

The report of the death of DESSALINES, the Emperor of St. DOMINGO, proves to have been unfounded.

GREAT BRITAIN.

PARLIAMENT has been further prorogued to the 21st of January.

On the day appointed for a General Thanksgiving, collections were made in a great many of the Churches, Chapels, and Meeting-houses, throughout the kingdom, for the relief of those who had been wounded, and of the

families of those who had fallen in the late engagements. The sum collected on that occasion, and subscribed by individuals since the battle of Trafalgar, is stated to amount to near £80,000.

At sea nothing material has taken place since our last, beyond the capture of two or three of the enemy's privateers. One of our Indiamen, the *Brunswick*, has been taken. A French squadron of seven sail of the line and four frigates, full of troops, has been seen at sea, and is supposed to have escaped from Brest. The Rochfort squadron is thought to have got safe into Ferrol.

Great preparations are making for the funeral of Lord Nelson. His body has arrived at Greenwich, and is to be conveyed thence by water to Whitehall, where it will lie in state, previously to its interment in St. Paul's.

Sir Robert Calder has been tried at Portsmouth by a Court Martial, for not having done his utmost, after his engagement with the combined squadron of France and Spain off Ferrol, on the 22d of July, to bring the enemy again to action. The trial lasted only three days. The opinion of the Court Martial was that the charge was fully proved against Sir Robert, but they add, "that his conduct was not the result of fear or of cowardice, but of error in judgment, for which he deserves to be severely reprimanded, and he is hereby severely reprimanded accordingly."

OUR READERS ARE RESPECTFULLY INFORMED THAT ON THE 1ST OF FEBRUARY, 1806, WILL BE PUBLISHED, PRICE ONE SHILLING, PRINTED ON AN IMPROVED PAPER AND WITH A NEW TYPE, THE FIRST NUMBER OF THE FIFTH VOLUME OF THIS WORK: AND ON THE SAME DAY THE APPENDIX TO THE PRESENT VOLUME, PRICE SIXPENCE.

ANSWERS TO CORRESPONDENTS.

We do not recollect to have seen the book mentioned by C. D.

J. P. Y.; MELANTHON; SINCERITAS; W. R. H.; CLERICUS; BUXOSUS DAKINNENSIS; A CONSTANT READER, have been received.

A BEDFORDSHIRE VICAR; H. T.; P. Q.; A. B.; and Y. Z.; will probably be inserted.

Q— Y. D. R.; S. F. N.; A. A.; C. C.; and R. K. E.; are not yet finally decided upon.

The Letter respecting PETER O'LEARY would have been noticed but for want of room.

That and some other articles, together with Promotions, Deaths, &c. are deferred to the Appendix.

APPENDIX
TO THE
CHRISTIAN OBSERVER,
VOLUME THE FOURTH,
FOR, 1805.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(Continued from Page 772.)

GREAT BRITAIN.

VACCINE INOCULATION.

THE Committee of the Royal Jennerian Society having diligently investigated the cases, in which it was supposed that vaccination had failed to prevent the small-pox, and also into the truth of assertions which charged the cow-pox with rendering patients liable to particular diseases, frightful in their appearance, and hitherto unknown, made a report to the directors on the 25th of November last, of which we shall now give the substance.

Most of the cases, which have been urged in proof of the inefficacy of vaccination, are either wholly unfounded or grossly misrepresented. Other cases, brought forward as instances of the failure of vaccination, are now allowed, by the very persons who first related them, to have been erroneously stated. The statements of the greater part of those cases have been already carefully investigated, and fully refuted, but nevertheless a few medical men have persisted in repeatedly bringing the same unfounded and refuted reports, and misrepresentations, before the public, thus perversely and disingenuously labouring to excite prejudices against vaccination; and some persons have besides treated the subject with indecent and disgusting levity.

When the practice of vaccination was first introduced, many persons, who were wholly unacquainted with it, and therefore incompetent to decide whether patients were properly vaccinated or not, nevertheless ventured to inoculate for the cow-pox.

Many persons have consequently been declared duly vaccinated, when the operation was performed in a very negligent and unskilful manner, and when the inoculator did

not afterwards see the patients, and therefore could not ascertain whether infection had taken place or not; and that to this cause are certainly to be attributed many of the cases adduced in proof of the inefficacy of cow-pox. Some cases have been brought before the committee, on which they could form no decisive opinion, from the want of necessary information as to the regularity of the preceding vaccination, or the reality of the subsequent appearance of the small-pox. A few cases however have been brought before them, of persons having the small-pox, who had apparently passed through the cow-pox in a regular way. But cases, supported by evidence equally strong, have been also brought before them, of persons who, after having once regularly passed through the small-pox, either by inoculation or natural infection, have had that disease a second time: and in many cases, in which the small-pox has occurred a second time, such recurrence has been particularly severe, and often fatal; whereas, when it has appeared after vaccination, the disease has generally been so mild, as to lose some of its characteristic marks, and in many instances, to render its existence doubtful. In some particular states of certain constitutions, whether vaccine or variolous matter be employed, a local disease only will be excited by inoculation, the constitution remaining unaffected; yet matter taken from such local pustule is capable of producing a general and perfect disease. And if a person, who has had the small-pox, be repeatedly inoculated for that disease, a pustule may be produced, the matter of which will communicate the disease to others. Although it is difficult to determine the number of exceptions to the practice, the medical council are fully convinced, that the

failure of vaccination, as a preventive of the small-pox, is a very rare occurrence. Of the immense number who have been vaccinated in the army and navy; in different parts of the united kingdom; and in every quarter of the globe, scarcely any instances of such failure have been reported to the committee, but those which are said to have occurred in the metropolis, or its vicinity. The medical council are fully assured, that in very many places, in which the small-pox raged with great violence, the disease has been speedily and effectually arrested in its progress, and in some populous cities almost wholly exterminated, by the practice of vaccination. The practice of inoculation for the small-pox, on its first introduction into this country, was opposed by misrepresentations, similar to those now brought forward against vaccination, so that nearly fifty years elapsed before small-pox inoculation was fully established. To the unfortunate neglect of vaccination, and to the prejudices raised against it, we may, in a great measure, attribute the loss of nearly two thousand lives by the small-pox, in this metropolis alone, within the present year. The few instances of failure, either in the inoculation of the cow-pox, or of the small-pox, ought not to be considered as objections to either practice, but merely as deviations from the ordinary course of nature. From all the facts which they have been able to collect, it appears to the medical council, that the cow-pox is generally mild and harmless in its effects; and no instance has come to their knowledge, in which there was reason to admit, that vaccine inoculation had, of itself, produced any new or dangerous disease.

Many well known cutaneous diseases, and some scrophulous complaints, have been represented as the effects of vaccine inoculation, when in fact they originated from other causes, and in many instances occurred long after vaccination, but such diseases are infinitely less frequent after vaccination, than after either the natural or inoculated small-pox.

Having stated these facts, and made these observations, the medical council conclude their report with this solemn and satisfactory declaration:

"That, in their opinion, founded on their own individual experience, and the information which they have been able to collect from that of others, mankind have already derived great and incalculable benefit from the discovery of vaccination: and that it is their full belief, that the sanguine expectations of advantage and security, which have been formed from the inoculation of the cow-pox, will be ultimately and completely fulfilled."

The report is signed by Fifty of the most eminent practitioners in London.

LADIES COMMITTEE FOR THE EDUCATION AND EMPLOYMENT OF THE FEMALE POOR.

Abstract of an Account of the Staveley Schools of Piety and Industry. By Mrs. DIXON.

THESE schools were instituted at Staveley, an obscure village in the mountainous part of Lancashire, in the year 1800, with a view to provide regular instruction for the female poor, and to enforce the better observance of the Sabbath.

The *Sunday School* is limited to thirty children, of whom fifteen are boys and fifteen girls. The latter are clothed alike.

The school opens at half past eight o'clock, when the patroness attends and reads the morning form of prayer with the children; she afterwards either catechizes them out of Mrs. Trimmer's judicious books, or reads to them some short and plain explanation of the part of the Scriptures they are learning at the time, which occupies from five to ten minutes; and nothing can exceed their deep attention, or the decent reverence of their prayers.

They afterwards read and spell in classes, and repeat the psalms and chapters they have learnt, preparatory to their being examined as to their sense and importance. Writing is not allowed, as being unfavourable to the *distinct use* and spirit of the Sabbath.

After morning church the patroness sees them dine*, that the habits of decency and decorum may be formed, and during the time of the teachers' dinner the children are allowed an hour for recreation. After the second church service is over the patroness attends till school ends, at half past five. Her office is to hear and examine each class, and to hear the boys one Sunday, and the girls alternately, say their private prayers in the examination-room, where, if any admonition or encouragement is requisite, it is there given *apart*, by which means the sensibility of disgrace is kept unimpaired; after this, the Church Catechism is said by all the children. The school closes with their evening prayers, formed, like those of the morning ones, on the model of the Church Liturgy; and if any child has a chapter or psalm to say *voluntarily* it is then heard, the rewards distributed, and the report of the day made up. No tasks are set; the children are told what the patroness wishes them to learn by heart, and it has been found that they acquire three times as much as could reasonably be set as a task. They receive a stated reward when the passage is repeated perfectly, and after a certain number of

* The children bring their dinners, and have milk given, that no time may be lost on the road.—The school mistresses and ushers dinners are sent ready dressed, to prevent interruption during the school hours.

psalms have been learnt, a prayer-book is given; in the same manner a Testament afterwards; and finally a Bible; nothing being obtained but upon sufficient experience that the child knows how to make a good use of it. The rewards are small, but the value is of little importance; the lowest which promotes diligence is probably best, in a moral view, as exciting least the spirit of avarice. They are laid up till the end of the year, when they are distributed, and the sum earned by each child is publicly recorded on the report board. The Sunday school opens at Easter and closes at Martinmas, on account of the great distance many of the children come; and it should seem, from experience, that more benefit is derived from the impressions produced by the little solemnity of parting, and the joy at meeting again, than is lost by the interim of vacation, especially as that interim serves as a test of the real attention paid by the children to what has been taught, as they are all examined before they resume their places when the school opens again. On the day it closes, the report board is read by the patroness, when each child is called upon to hear an account of its conduct (be it good or bad), as well as of its improvements, diligence, and proficiency, during the year. This enforces the idea of responsibility, and serves to keep in mind their final audit. Such of the scholars as have arrived at a suitable age to attend the Sacrament, have been prepared reverently for it; and it is satisfactory, that all the boys who have left the school have returned at the proper period to be prepared for the Sacrament, and receive it with their teachers.

The *school of industry* opens the first of March, and closes at Christmas. The daily routine commences at half past eight, with prayers, morning exercise, (like that on Sundays,) or catechizing alternately. The mistress superintends their reading, spelling, and work, till an hour before the school closes, when the patroness examines their work, hears them repeat their psalms, chapters, or the historical questions from the Bible, written for Mrs. More's Mendip Schools, which (plain and endearing,) are peculiarly calculated to impress the sense and instruction of the Bible upon their hearts, as well as to adapt it to their understandings; and the avidity with which they learn this little book proves how much it interests them. At other times she explains the catechism to them, or teaches them whatever is most necessary to qualify them to fulfil the duties of their station in life. Prayers, and the report of the day, close the school. The works taught in it are knitting, spinning with both hands, and sewing, for which they are paid, and from these earnings they clothe themselves at a cheap rate, (as the articles are bought at a wholesale price, and one-third deducted.

If any of them earn more than is expended in clothes, the remainder assists, when they leave school, in fitting them out for service; to prepare them for which the older girls act as servants in turn for a week*.

There is a rule observed in the school, which experience proves to have been productive of much good, that of giving names to the forms, and placing the children upon them according to their conduct. The centre form on one side is entitled *Attention*, the next *Obedience*, the third, *Industry*; and on the opposite side are *Inattention*, *Disobedience*, and *Disgrace*. The use of this plan is obvious, and they pass through their examination for each promotion; if their conduct and diligence in work correspond with their improvement in learning, they take a higher place, and are taught that the probable consequence of persevering in the like good conduct when they grow up, will be a similar success in the world at large.

The point of discipline is set very high, the teacher never speaks twice; but if any child has been reprimanded and persists in the fault, she is instantly degraded to the form of *Inattention*†; by this means a sense of immediate responsibility is kept alive in their minds, and the emotions of temper are avoided on both sides; the teacher is not teased into impatience, (the invidious part of punishment is likewise saved her, for they become their own punishers), and the children being sensible of the necessity of submission, are not tempted to resistance by the hope of impunity. The strict enforcement of discipline has had the effect of preventing punishment; and the rule is so simple that the youngest child in the school understands and feels it. After a few instances firmly adhered to, all difficulty was at an end, and the school grew into a seminary of order and instant obedience; so that there seldom would be a fault to enter

* No certificate is granted to those who have been less than three years at school. In their certificates, which are handsomely printed and pasted on board, with a print of the school, the testimonial of their good behaviour is signed by the patroness, mistress, and usher, and sealed with the large school seal, engraved with the following motto, "United Schools of Piety and Industry," making a creditable memorial to hang up in their houses, calculated to recal to their minds their early impressions, principles, and benefactors.

† If the child asks pardon and behaves properly, she is soon restored to her place; if not, she passes to the form entitled *Disobedience*: and for immoral offences they are sent to the form of *Disgrace*, with a label, declaring the offence, fastened to them.

upon the report board, did not the new scholars occasionally transgress.

Their kindness to each other resembles that of a family. In their purchases they are accurately just, and sometimes they are allowed to buy an article of clothing, which they really need, upon trust, and pay for it by degrees by their work, that they may learn correctness in discharging a debt. The liberality of the elder children to the little ones who are employed upon the same piece of work, has afforded much satisfaction; and though these circumstances may seem too trifling to deserve notice, they are the seeds of justice and charity in future life, and therefore important. Much benefit has arisen from a custom borrowed from Miss Bird's Doncaster School of Industry, of making the children repeat alternately, while at work, the lessons they have learnt by heart; which serves to impress them upon their memories, and prevents the gossip and tattle to which schools are addicted.

The dutiful conduct of the children at home has had a very sensible effect among the villagers. Some remarkable instances of this kind have occurred, but it is conceived that the increasing attendance at Church and the Sacrament are the strongest proofs of the general benefit, particularly as in the adjoining districts, attention to the Sabbath is not on the increase, nor moral decency improving. Formerly divine service was thinly attended, even in the morning, and almost deserted in the afternoon; and the Sacrament had fallen into general disuse. Since the establishment of the schools, the congregation has gradually increased, and sometimes almost exceeds the limits of the chapel. This improvement may, in part, arise from the little Sunday school library, from which the scholars are allowed to carry home some of the plain and useful tracts published by the society for propagating the Gospel, those of Mrs. Trimmer, Mrs. More, Scripture Biography, &c. to read on Sunday evenings.

Such of the scholars as have hitherto gone to service have given great satisfaction in their places.

Three maxims are explained to the children on entering the school.

1st. That they learn to read, *only* that they may know their duty to God and their fellow-creatures.

2d. That they are taught to work, in order that they may maintain themselves decently and honestly in that state of life in which it has pleased God to place them.

3d. That their happiness in this world, and in the world to come, depends upon their own conduct, under the means of grace.

To teachers it may be suggested, that to be firm and kind; to simplify, and

repeat cheerfully and patiently, are the grand axioms of education.

Too much praise can hardly be given to the good old woman who laudably and happily devotes her whole thoughts, faculties, and time to this little flock, over whom she acts the part of a faithful guardian, and is by them looked up to and loved as a parent. Her excellence arises not from superior education or faculties, for she is only the wife of a labourer, and is constitutionally nervous and timid; but from her zeal for the glory of God, the good of the children, and the success of her employer; and it is but just to add to her eulogium, that, poor as she was, she offered to teach this school gratis.

In selecting the form of prayer, the patroness was aware of the difficulty to keep up the attention; the model furnished by the Church, of responsive prayer and praise, appeared to her best adapted to that end; and as *general expressions* only produce *indistinct impressions*, a pause is made in the confession and thanksgiving, that each child may recollect in silence the sins and blessings of the day. Great pains is taken to make them sensible that, during these pauses each child is to recollect the *sins* she has committed, and the *mercies* she has received; and the following anecdote proves that the children understand and feel the purpose of these intervals of recollection:

A little girl told a lie about a pin, and persisted in it before all her school-fellows; the day after it had happened, the mistress informed the patroness, but strangers being present, when it is a rule never to expose a child, no notice was taken; the same impediment occurred the following day; the third day, when the child had evidently forgotten the circumstance entirely, the patroness took her into the private room, and, drawing her near her, asked her if she had been a happy little girl since Sunday? The child answered, she did not know; and upon being asked whether she thought she deserved to be a happy girl? she still, without discovering any emotion, replied, she did not know. Determined to come to the point fully, and solve one doubt at least, the patroness then said, "On Sunday, when I called upon you in silence to recollect the sins of the day, what did you think of?" when, blushing as scarlet, and bursting into tears, the child dropped on her knees, and said, "the pin, ma'am, the pin; but I will never tell another lie while I live." Nor has she, but has ever since behaved remarkably well.

It may be observed, that in this remote situation the manners of the people are simple, and the children in general untainted with vicious habits; but, as human nature contains the same seeds every where, it may also be presumed that the same at-

tention and arrangement would be attended with equal success elsewhere ; and the apprehension that the chief time of a patroness must be devoted to such an institution is unfounded. Half an hour in the morning, and an hour in the evening, on four days out of the six, is sufficient attendance ; and the grateful, unequivocal sorrow testified by the children whenever the school draws to its close, would far more than repay this sacrifice, were there no higher motive to require it. Certain it is that a dry eye was never dismissed at the holidays, and it was with difficulty the children could be dissuaded from attending during the three winter months, when their health might have suffered from coming in the severe weather.

It may be supposed that the general expense of a school would be too great for private individuals to undertake, but this is a mistake ; the superfluities of a moderate situation, are adequate to very useful seminaries. In this instance £40 a year, upon an average, defrays the expense of both schools, and places fifty children in a situation to receive moral and religious education, besides affording them much assistance in point of clothing. And if it be objected that slender funds cannot produce a degree of benefit adequate to the trouble of superintendence, it may be answered, that though extensive and united means will ever command the most powerful effect, particularly in large towns and populous situations, yet the efforts of individual benevolence have, in some respects, the advantage, as they are not liable to be frustrated by difference of opinion, or variety in the method of teaching.

NAVAL VICTORIES.

A proposal has been circulated for printing 50,000 copies of a collection of the *Gazette accounts of all the great naval victories of the last and present wars* ; with a view to distribute them gratis, chiefly among the officers and sailors of his Majesty's fleets, and in sea port towns and other towns and villages on the coast. A subscription is opened at Messrs. Rivingtons, Mr. Hatchard's, and at Lloyd's Coffee-house, for defraying the expence of this undertaking. The work will also be printed on superior paper for sale. The promoters of this design observe, that, on a moderate computation, not one in twenty of his Majesty's seamen ever sees the official accounts of the gallant actions in which he has taken so active a share ; and that not one in five hundred of the whole navy has seen the several documents about to be collected. The intended publication is calculated, they remark, to make those who are already sailors more attached to their duty, to excite those who may be wanted for the navy to volunteer their services, and to

render all better men. Every real patriot has taken peculiar satisfaction in the spirit of truly Christian humanity and piety, which has so eminently marked the official reports transmitted to the Admiralty. Here, therefore, our sailors may be taught the true and only Christian art of war. Here they may be taught not only how to conquer, but the far more glorious lessons, to whose arm to ascribe the victory, and how to treat a conquered enemy. "Blessed are the merciful, for they shall obtain mercy."

FRANCE.

M. DESPIAU has obtained a patent for an improvement in weaving ; by which the shuttle is thrown by two springs, instead of the hands of the weaver, which springs are moved by his setting his foot on the treddles to open the warp. The workman's hands are, therefore, left at liberty to adjust his work more nicely ; and it is found, by experience, that a weaver can work at this loom a longer time and with much less fatigue, than at that with the ordinary shuttle.

M. BASQUIAT, president of the Canton of St. Sever in the department des Landes, has addressed a letter to the editor of the *Moniteur*, in which he details the thriving state of various plants, from New Holland, entrusted to his care by the empress to be naturalized in that department. The plants, amounting to 50 in number, and forming 21 species or varieties, have all succeeded. The greater part of them are already committed to the natural soil ; and they had, in the month of April last, in the space of four or five months, acquired three times the size when sent to him. All of them, which are of the forest-tree kind, give great reason to hope that they will speedily bear the rigour of the French winters in open and exposed situations. The example of the French government is, in this instance, highly deserving the imitation of our own ; as unknown and unthought of advantages may result from this practice of naturalizing foreign plants or trees in our climate.

ITALY.

The *Typographic Society of Pisa*, which announced, some time since, new and splendid editions of Dante, Petrarch, Ariosto, and Tasso, has commenced the delivery of these magnificent works, by those of DANTE in three volumes, large folio, printed on vellum, and ornamented with a portrait of the poet, engraved by Morghen.

The Apostolic Chamber, encouraged by successful excavations round the triumphal arches of Septimus, Severus, and Constantine, has determined, it is said, on clearing the Colosseum, both within and without, so as to bring to view the arena and the staircases.

A most beautiful and magnificent dwelling has been cleared in the ruins of Pompeii, since the new excavation commenced, under the auspices of the Queen of Naples, which contains many paintings and other curiosities, in a high state of preservation. The kitchen exhibits a great number of utensils, the chief part of which are iron inlaid with silver, of the most exquisite workmanship. By the side of this superb habitation, a gate is discovered, which leads towards another; which will prove, if any conclusion can be formed from its exterior, equally rich with the first.

In consequence of the reports made to the Neapolitan Government, on the present state of the celebrated ruins of the ancient city of Pæstum; and particularly of the largest of the three grand temples, which, having been struck by lightning, threatened to fall into ruins; orders were given for its restoration, which have been executed in the course of the present year. Excavations have also been made, near the ruins, with great success; which have brought to light a number of instruments civil and military, sacred and profane.

DENMARK.

The *Norwegian Society of Sciences* at Copenhagen, as sole legatee of the late Counsellor HAMMER, inherits a valuable collection of books, MSS., Subjects of Natural History, &c. with the sum of about 20,000 crowns. A third of the interest of this capital is destined to increase the collection; and the other two-thirds is to be employed in perfecting the Natural History of Norway.

The Government has established a *Department of Public Instruction*; of which the Duke of AUGUSTENBOURG is named president.

RUSSIA.

M. TIELKER, an artist of Berlin, who is to accompany the Russian Embassy to China, to exhibit to the Emperor of China the Panorama of Petersburg, proposes, so far as the ordinary distrust of the Chinese will permit, to take views of the principal cities in that country, so little known to Europeans, and particularly of Pekin, with a view to paint, and exhibit Panoramas of them in Europe.

TURKEY.

The Grand Seignior is employing his authority to propagate literature and science in the Turkish Empire. He has lately issued a Decree directing the decayed hospitals of Constantinople to be restored and repaired; medical and anatomical schools to be annexed to them; and liberal en-

dowments to be provided for the medical graduates of the Universities of Christendom, who shall be willing to settle at Constantinople. He observes, that the physicians who come to Constantinople from Christendom, however perfectly they may have studied medicine at Halle, Padua, Montpellier, &c., yet very often commit great errors, from not having studied and gathered the necessary experience in the places where they are to practise; and being, in consequence, but little acquainted with the difference of temperaments and climates. These institutions are not only designed, he remarks, to facilitate the progress or improvement of medicine, and increase the number of learned men, in his dominions; but, by maintaining a correspondence with the hospital-physicians in Christendom, to investigate and compare mutual experience, and thereby extend the study of medicine. The Decree is addressed to Prince DEMETRIUS MORUSI, who has already distinguished himself by his zeal in the cause of learning; having recently instituted schools of Mathematics, the progress of which has surpassed all expectation. He is invested with full powers to carry the Decree into effect, and also to new model the old institutions, or establish new, at his pleasure, in any part of the empire.

NORTH AMERICA.

Dr. RUSH is preparing a complete edition of his *Medical Works*, which will form 3 vols. 8vo.

Mr. JOSEPH PRIESTLEY has lately given to the printer at Northumberland, in Pennsylvania, *Memoirs of his Father Dr. PRIESTLEY*, compiled from a Diary left by himself, and continued by his Son; with his character as a Chemist and Metaphysician, and a review of his Theological writings.

At New York, an interesting Miscellany, entitled *The Mathematical Correspondent*, is published four times a year, at a quarter of a dollar each.

A new Society has been formed by the medical gentlemen of Savannah, entitled the GEORGIA MEDICAL SOCIETY.

An association has been formed at Natchez, in Georgia, under the title of the MISSISSIPPI SOCIETY, for the dissemination of useful knowledge. It was begun in 1805, and has now formed the plan and bye-laws for its establishment and government. The Legislature has granted an act for its incorporation, and the Society already consists of between 30 and 40 regular, besides several corresponding members, chosen in different States. Dr. N. W. JONES is President, and Dr. J. GRIVES is Secretary.

ECCLESIASTICAL PREFERMENTS.

Rev. Herbert Randolph, vicar of Chute, Wilts, Letcomb-Basset R. Berks.

Rev. William Skynner, M.A. Bradley R. near Ashborne, co. Derby.

Rev. John Isaacson, M. A. Lidgate R. co. Suffolk.

Rev. Thomas Talbot, Gressenhall R. co. Norfolk.

Rev. Edward Thorold, M. A. Grayingham R. co. Lincoln, *vice* Hutton, dec.

Rev. Mr. Wigley, Yardley V. co. Worcester, *vice* Mew, dec.

Rev. George Robson, prebendary of St. Asaph, Erbistock R. co. Denbigh and Flint.

Rev. Nicholas Phillipps, LL.B. Lanivett R. co. Cornwall.

Rev. David Wauchope, M. A. Slipton V. and Warkton R. both co. Northampton.

Rev. W. Short, of Teignmouth, to a prebendal stall in Exeter cathedral, *vice* Clack, dec.

Rev. W. Spurdens, Great Radisham perpetual curacy.

Rev. William Haigh, M. A. Wooler V. co. Northumberland.

Rev. N. Marshall, B.A. Long Marston R. in the diocese of Gloucester, *vice* Cole, dec.

Hon. and Rev. Henry Ryder, Claybrook V. co. Leicester, *vice* Mackinnon, dec.

Rev. George Chamberlaine, B. A. Catterick V. co. York, *vice* Dalton, dec.

Rev. Stephen Webster, rector of All Saints, Norwich, Little Moulton R. Norfolk.

Rev. Thomas Trebeck, M. A. vicar of Wath upon-Dearne, to a prebendal Stall in the collegiate church of Rippon, co. York, *vice* Wilkinson, dec.

Rev. Mr. Lambert, Ardoe R. co. Louth, *vice* Hume, dec.

Rev. Richard Monkhouse, D. D. Wakefield V. co. York, *vice* Bacon, dec.

Rev. Dr. Fisher, master of the Charterhouse, to a prebendal stall in Exeter cathedral; and Rev. J. P. Fisher, B. D. chaplain to the Duke of Kent, and vicar of East Bourne, to the archdeaconry of Barnstaple, co. Devon.

Rev. Henry Gould, M. A. to be a canon-residentiary of Wells.

Rev. T. Morgan, prebendary of Wells, Ashley-cum-Silverley and Kirtling R. co. Cambridge.

Rev. W. W. Poley, M. A. Binton R. co. Warwick.

Rev. H. Hughes, head-master of the free Grammar-school at Nuneaton, co. Warwick, Hardwick R. co. Northampton.

Rev. ——— Langdon, M. A. Aberford V. co. York, *vice* Carne, dec.

Rev. Edward Evans, of Shawell, co. Leicester, Hillmorton V. co. Warwick.

Rev. John Crowther, of Rawden, in Yorkshire, Hayfield Perpetual Curacy, co. Derby, upon the unanimous Election of the Freeholders of that large and populous district.

Rev. J. Roberts, M. A. rector of Wolverton co. Warwick, Witherley R. co. Leices.

Rev. Charles William Fonnereau, LL.B. St. Margaret Perpetual curacy in Ipswich.

Rev. Wm. Millers, B.D. Madingley V. Cambridge, *vice* Bayley, dec.

Rev. John Cooke, of Birmingham, Bryngwyn R. co. Monmouth.

Rev. John Richard Roberts, M.A. Hornblottan R. co. Somerset.

Rev. E. Gibbs Walford, M.A. Frieston with Butterwick V. co. Lincoln.

Rev. Henry Patteson, B. A. Drinkstone V. co. Suffolk.

Rev. William Carpenter Ray, LL. B. Pakenham V. co. Suffolk.

Rev. Edward Dawkins, Netherbury Ecclesia prebend, in Salisbury cathedral, *vice* Dumaresq, dec.; and Rev. John Henry Jacob, Ruscombe-Southbury prebend, in same cathedral, *vice* Dawkins, resigned.

Rev. I. F. Bohun, M.A. rector of Depden, Rumburgh perpetual curacy, with St. Michael South Elmham annexed, Suffolk.

Rev. W. Wilton, A. M. Chaplain to the Prince of Wales, and Rector of South Stoke, Sussex, Kirdford V. Sussex, *vice* Raddish resigned.

DISPENSATIONS.

Rev. William Hanbury, M. A. to hold Church Langton, R. co. Leicester, with Harborough Magna R. co. Warwick, *vice* Newsham, dec.

Rev. John Lamb, B. D. to hold Banbury V. co. Oxford, with Charwelton R. co. Northampton, *vice* Knightley, dec.

DEATHS.

Dec. 2. At Kensington, Miss SMITH, aged 18, the only surviving daughter of the Rev. Joseph Smith, Vicar of Melksham, Wilts.

Dec. 24. The Hon. JOHN SCOTT, eldest son of the Lord Chancellor, and M. P. for Boroughbridge. He was married last year.

to the only daughter of Sir M. W. Ridley, Bart. by whom he leaves a son born three weeks ago.

In his 79th year, the Rev. JOSEPH HARRISON, B. A. Vicar of Ince in Cheshire.

At Tullamore, in Ireland, the Rev. QUINTIN FINLAY.

At Edinburgh, in his 63d year, the Rev. ALEXANDER ALLAN, of the Scotch Episcopal Church.

At Billericay, in Essex, the wife of the Rev. Dr. JENNER.

At Knightsbridge, the Rev. ALEXANDER CLEEVER, B. A.

Rev. BEATHER KING, LL. D. Rector of Mogulagh, and Prebendary of Kilmaedonough, in the diocese of Cloyne.

At seven in the morning, Mrs. NEWBERRY, of Manchester, and at ten the same night Mr. NEWBERRY her husband, both of them being between 80 and 90 years of age.

Mr. WOOLLETT, Master of the New Inn, East Bourne. He went to bed apparently in good health, and was found about two in the morning by Mrs. W. dead by her side.

Sir JAMES RIVERS, Bart. While on a shooting party his gun went off and killed him almost instantaneously.

Suddenly, aged 72, WM. FAUQUIER, Esq. of Heath Hall, Yorkshire.

At the Hotwells, Bristol, aged 87, the Rev. SAMUEL D'ELCEUF EDWARDS, Rector of Mainstone, in Salop.

At Charing, in Kent, GEORGE GRENVILLE MARSHALL, Esq. While shooting, he reached over the muzzle of his gun to gather some nuts, the piece went off, and killed him on the spot.

Mr. SCOTNEY THORPE, of Edith-Weston, Rutland. He had left home only a quarter of an hour, as well as usual, and was superintending some workmen, when he dropped down and died instantly.

At Louth, co. Lincoln, in his 55th year, the Rev. JAMES BOLTON, M. A. Rector of Kelsterne, near that place.

Rev. THOMAS WIGSELL, Rector of Saunddersted, Surry, B. C. L.

In consequence of a fall from his horse on the preceding evening, as he was returning from Droitwich to Worcester, in his 22d year, Capt. J. BIRD, of the 96th Foot.

In consequence of eating berries gathered from the hedge, commonly called poison berries, aged 9 years, CHARLES SINGER, son of Mr. S. of Halfway-houses, Portsea.

Of the gout and of a thrush in his throat, the Rev. EDMUND MAPLETOFT, M. A. Rector of Anslye, Herts.

Killed on the spot, by a fall from his horse, near Brize-Norton, co. Oxford, JOSEPH VINES, Esq.

J. ROCKE, Esq. of Bigswear-house, a Ge-

neral of his Majesty's Forces, Colonel of the 38th Regiment of Foot, and M. P. for the county of Monmouth. He was sporting on the Trellick hills, and had just fired at a bird, when he fell dead from his horse, in an apoplexy!

Scalded to death, by drinking hot water from the spout of a tea-kettle, in the absence of its parents, a child of SAMUEL MUNS, of Huntingdon.

At Worcester, Capt. HARDCASTLE, of Bath. He had only arrived on that day from Malvern, accompanied by a friend, with whom he was walking up Broad-street, when he was seized with an apoplectic fit, and taken to an inn, where he soon expired.

At his apartments in Kensington, aged 72, the Rev. SETH THOMPSON.

This morning, as Mr. JOHNSON, landlord of the Twelve Bells, in Bride-lane, Fleet-street, was going to pay his property-tax, he was seized with a fit, carried home, put to bed, and died instantly.

At Enfield, of excessive drinking, — PRATT, an old walksman of the New River.

Age 39, Mr. JOHN NIXON, of Red Lion-street, Spitalfields, grocer. Shortly after eating a hearty breakfast, he was seized with a most excruciating pain in the bowels, and, though medical assistance was immediately procured, and every remedy resorted to, he died in three days.

Found dead in a field near his house, aged upwards of 70, Mr. JOHN SHIPTON, of Keddington, near Louth.

At Islington, in his 57th year, WILLIAM FLOWER, Esq. He was walking home from morning service, apparently in good health, when he fell down and expired instantly.

Aged 27, Mr. WILLIAM REXWORTHY, of Cooksley, Devon. Returning from Wells, he fell from his horse and died in a few hours.

At Colford, Gloucestershire, aged 74, the Rev. EDWARD EVANSON.

Mr. BEALE, jun. grocer and tea-dealer, of Coventry-street, Piccadilly, was taken suddenly ill, and died in a quarter of an hour.

In the neighbourhood of Nenagh, co. Tipperary, in Ireland, as Miss ARCHER and Miss POE, were taking an airing in a jaunting-car, the horse took fright, and overturned the ladies, the former of whom was killed on the spot, and the latter had a leg broken.

In great agony, in consequence of falling into a copper of boiling elder wine a few days before, Mr. SAVAGE, dyer, of Sher-rard-street, leaving a wife and four children.

At Egham, Surry, of which he had been Vicar upwards of 33 years, aged 73, the Rev. JAMES LINTROTT.

At Hammersmith, Middlesex, aged 77, the Rev. NICHOLAS CLAVERING.

By the rearing up of his horse, in going through a gateway, Mr. EVANS, of Pucklechurch, co. Gloucester.

Rev. Mr. ROGERSON, of Exton, Nottinghamshire.

Found dead in her bed, to which she had retired the night before in perfect health, the lady of Sir JOHN LEES, Bart. of Black Rock, near Dublin.

At Ballingdeen, in Scotland, the seat of Lady Wedderburn, Lady KINNAIRD, having survived the shock occasioned by the death of Lord K. only ten days.

As Mr. HOLT, a Quarter master of the 1st Dragoon-guards, was returning to Arundel, he mistook his road, and rode into a deep pool, wherein he was found dead the next day, with his horse alive by his side, having his head only above the water, whence the animal was extricated with great difficulty. He has left a wife and two or three children.

At Ackthorpe, near Louth, co. York, in the prime of life, Mrs. CHATTERTON, wife of Robert C. Esq. Her death was occasioned by a piece of lighted paper lying on the floor, which caught her clothes, and burnt her in so shocking a manner as to render medical aid useless.

Burnt to death, in consequence of his shirt taking fire, while left a few minutes by his mother at play with other children, aged 5 years, a son of ROBERT BAINES, of Candlesby, co. Lincoln.

At Miss Thompson's boarding-school at Hull, aged 16, Miss SEATON, daughter of Mr. George S. of Whitgift. She was almost recovered from the small-pox, which she had taken naturally about five weeks before. About an hour after taking her supper, as she was retiring to bed, she said to a young lady, "How queer I feel!" instantly fell into her arms, and expired in a few minutes.

Rev. EDWARD WHITE, Rector of Hockwold, and Vicar of Wilton, co. Norfolk.

At his house near Portsmouth, Rear-admiral R. PALLISER COOPER, on the superannuated list, who was in his usual good health till within half an hour of his death.

The Rev. WILLIAM KIRWAN, Dean of Kilala, and a celebrated preacher in Dublin.

Aged 54, Mr. BARTHOLOMEW RICHARDSON, carpenter, of Stamford, co. Lincoln. He had called upon a relation, to whom he complained of a sudden pain in his stomach, and died almost instantly.

In an apoplectic fit, Mrs. LEWES, of the Coach and Horses, Ray-street, Clerkenwell.

At Monkton, in Thanet, HENRY JESSARD, Esq. His death was occasioned by a quantity of laudanum inadvertently administered by an attendant nurse.

In Monmouth-street, Bath, Mrs. MERCY DODDRIDGE, daughter of the celebrated Dr. Doddridge.

CHRIST. OBS. APP.

At Bath, in his 95th year, the Rev. DANIEL DUMARESQ, D. D. Prebendary of Salisbury and Wells.

Aged 56, the Rev. Dr. WILLIAM DUN, priest of the Catholic chapel in Blackburn, co. Lancaster. Apparently in tolerable health, he was going through the duties of his office in the chapel, and, immediately after receiving the Sacrament, finding himself somewhat unwell, he stopped a little time at the altar, in the hope of getting better; but, as he could not immediately recover, he retired into the vestry, accompanied by a gentleman, who observed his agitation, and, on being seated in a chair, just laid his hand on his breast, and exclaimed, "How ill I am!" and almost instantly expired without a struggle.

Burnt to death, in consequence of his clothes catching fire, the infant son of WILLIAM HARRISON, of Waddington, near Lincoln, labourer.

Nov. 1. The French papers of the 29th ult. state, that Capt. WRIGHT, who was last year taken off the coast of Brittany, and has since been confined in the Temple, cut his throat with a razor on the 27th, upon hearing of the surrender of the Austrians. There cannot exist a doubt of the falsehood of the assertion that Capt. Wright was guilty of suicide. He doubtless perished by the same arts, which took away the lives of Toussaint and Pichegru.

In his 67th year, the Rev. GEORGE HUDDLESTON PUREFOY JERVOISE, of Shalston, Berks, (of which parish he was rector), and of Britford-house, Wilts.

Mr. BARNARD, attorney, of Great Trinity-lane. While paying a bill, he was seized with a fit of apoplexy, and died shortly after he was taken home.

Nov. 6. At Banff, Scotland, in consequence of her clothes catching fire while sitting near the chimney, Mrs. POWER.

Nov. 7. Mrs. LONGFORD, wife of Mr. T. L. of the White Hart Inn, at Widcomb. She was in perfect health on the preceding evening, but was suddenly taken ill about half past twelve, and died before two in the morning, leaving eight children.

Rev. PETER EDGE, Rector of Weybread and Nedging, and Perpetual Curate of St. Mary at the Elms, in Ipswich.

In his 34th year, the Rev. ROBERT WYNTER, rector of Penderill, co. Brecon.

At his house, in St. Giles's, Oxford, of a mortification, aged 56, the Rev. ROBERT HOLMES, D. D. Rector of Stanton, co. Oxford, Canon of Salisbury and Christ Church, and Dean of Winchester.

In his 83d year, the Rev. JOHN SCOOT, Rector of St. Leonard, in Wallingford.

Mrs. TYNDALL, widow of the late Thomas T. Esq. of Bristol. A numerous and young family are thus left to deplore the loss of their parents within a few months.

Mr. G. BAILEY, son of Mr. B. of King-street, Manchester. His death was occa-

sioned by a squib being thrown at him, in what was fatally thought a joke! It exploded in his eyes, and, after dreadful suffering, produced a brain-fever, affording another melancholy instance of the impropriety of using such truly dangerous compositions.

In Park-street, Bristol, aged 78, the Rev JOHN SMITH, M. A. Rector of Bredon, co. Worcester.

Killed whilst hunting, by a blow from a tree, when leaping over a hedge, JOHN SMITH, of Stroud.

At West Ella, near Hull, aged 83, JOSEPH SYKES, Esq.

At his apartments in Pall Mall, the Rev. Dr. GEORGE WHITMORE, late Fellow of St. John's College, Cambridge, and Rector of Lawford, Essex.

In William-street, Limerick, in consequence of her clothes taking fire while standing with her back towards it, Miss O'SULLIVAN, daughter of the late Paul O'Sullivan, Esq. of that city.

Burnt to death, by his clothes catching fire, a son of Mr. Twycross, of Brook-street, Holborn.

In Buccleugh-street, Edinburgh, aged 71, the Rev. ARCHIBALD CAMPBELL, minister of Inverary.

At Oakingham, Berks, the relict of the late Rev. Bond Spindler, rector of Eaton Hastings, in that county.

At Ballinasloe, in Ireland, Major-general STAIR PARK DALRYMPLE, of Langlands. He had reviewed the 42d Foot in the forenoon, and, on his way to dine with the officers, dropped down in a fit of apoplexy, and instantly expired.

At Cottesbrook, co. Northampton, of the gout in his head, aged 53, the Rev. JOHN SANDEFORD, upwards of 20 years Rector of that parish.

At Newark, very suddenly, the wife of Samuel Herbert, D. D. of that place.

Miss WHATELEY, daughter of the late Rev. Dr. W. of Nonsuch Park, Surrey, and prebendary of Bristol.

Dec. 1. At the Palace, Kilkenny, HUGH HAMILTON, D. D. Bishop of Ossory, F. R. S.

At his house in Dalby, aged 72, the Rev. THOMAS LUMLEY the younger.

In his 70th year, at Bocconoc with Broadoake, Cornwall, the Rev. BENJAMIN FOSTER, of Bene't College, Cambridge.

Mr. WILLIAM BELLINGER, the store-keeper at Elliot's brewhouse in Pimlico, was scalded to death in the vat of hot beer.

Suddenly, at Selby, while on professional business, in his 35d year, MARK ORD, Esq. of York, barrister at law.

At Coxwold, aged 65, the Rev. ROBERT PEIRSON, M. A. Archdeacon of Cleveland, Prebendary of York, Rector of Ashby, near Spilsby, co. Lincoln.

At his house in Gateacre, aged 33, the Rev. ROBERT PARKE, fellow of Pembroke college, Cambridge, and minister of the Church of Wavertree, near Liverpool.

At Edinburgh, Dr. HILL, Professor of Humanity in the University there.

At Bath, the Rev. GEORGE COTTON, D. C. L. Dean of Chester, and brother to Sir Robert Cotton.

At his house at Knightsbridge, the Rev. JOHN GRIFFITH, Rector of Landawke and Pendine, co. Caernarthen.

In consequence of her clothes catching fire from a candle, in the evening of the 4th, MARTHA WATKISS, who had been left in care of the mansion of Lord Digby, in Lower Brook-street, Grosvenor-square.

ANSWERS TO CORRESPONDENTS.

(Continued from Page 780.)

We have received a letter from a writer who supposes himself to have been alluded to in our *Answers to Correspondents* in the Number for November. He admits his having attacked from the pulpit the paper of Peter O'Leary, as a *ridiculous* and *blasphemous* production, "evidently calculated to bring all Scripture into contempt, being founded, (though not so intended) on the infidel principle of the infamous Voltaire, *Ludere cum sacris*." Now we really think that this gentleman might have discovered that the design of Peter O'Leary was not "to play with sacred things," but to convince those who do "play with sacred things," of the folly and danger of their conduct. The practice which this writer endeavours to discourage is, that very prevailing and mischievous one of so interpreting Scripture, that it may mean any thing. The mode which he employs for attacking this evil (and which we cannot help thinking a legitimate as well as an efficacious one) is that of shewing, that the same system of interpretation will establish Popery, and that therefore the system must be false. There is, therefore, much more of argument in his paper, and less of levity than may at

first sight appear. Our Correspondent charges us with playing with sacred things. But surely he who attempts to deduce from the parable of the Good Samaritan, a whole scheme of Theology, which shall include the fall and redemption of man, the condemning power of the law, the grace of the Gospel, justification by faith, sanctification by the Spirit, the value and design of the two sacraments, &c. &c., construing the two-pence, the Levite, &c. in such a way as his fancy may chance to suggest, may be fairly said to "play" with Scripture; and is therefore to be condemned. But it is argued, "His end is good. He means to establish true doctrine." Granted. But the end of Peter O'Leary is good likewise; he means to establish a sound system of interpreting Scripture. We suspect that there is quite as much *levity* (we will not be so extravagant as to call it *blasphemy*) in the spiritualizing system, carried to the length to which it often is, as in the paper in question, with this difference, that the levity is employed in the one case in a periodical miscellany, and in the other is used in the pulpit.—Our correspondent is disposed to defend his system of interpretation by the authority of great names. But his argument seems defective, unless he is prepared to defend all the biblical expositions of the fathers of the fourth century, or of the Hutchinsonian divines of the eighteenth.—Our correspondent denies having cautioned his hearers against the Christian Observer itself; on the contrary, he says that he spoke, at the time, in high terms of the integrity of its design, and the ability of its conductors. For this we feel obliged to him.

ASPASIO cannot possibly expect that we should be able to gratify every correspondent with a statement of our reasons for not inserting his communications, even if we had no wish to avoid giving unnecessary offence by the frank exposure of those reasons? He insinuates a doubt whether "our motives" for declining to insert his paper "are disinterested." We never can say that our motives for the insertion or non-insertion of papers are wholly disinterested, as long as the credit of our work is concerned in what we publish. But we can assure him, that no paper which pleads with *ability* the cause of truth and piety, will be rejected by us, from a fear of giving offence to "formalists."

It is with real regret that we feel ourselves compelled to decline inserting the lines of JULIA, which do so much credit to the tenderness of her maternal feelings, and to the warmth of her piety.

ERRATUM.

IN THE NUMBER FOR DECEMBER.

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